

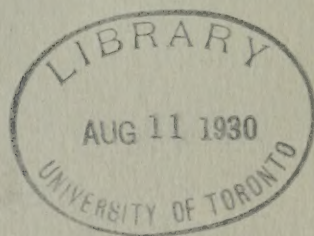
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UNIVERSITY OF TORONTO
STUDIES

PHILOLOGICAL SERIES

No. 8: THE SPEECHES OF ELIHU: A STUDY OF JOB
XXXII-XXXVII, BY WILLIAM EWART STAPLES



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PHILOLOGICAL SERIES

THE SPEECHES OF ELIHU
A STUDY OF JOB XXXII-XXXVII

BY
WILLIAM EWART STAPLES

*A Thesis submitted in conformity with the requirements for the degree of
Doctor of Philosophy in the University of Toronto*

UNIVERSITY OF TORONTO PRESS
MCMXXIV
TORONTO: OXFORD UNIVERSITY PRESS, CANADIAN BRANCH

THE SPEECHES OF ELIHU

PREFACE

For sake of convenience I have divided this dissertation into three parts. Part I is taken up with a general discussion of the problems involved. Part II is a translation of the revised text. Part III includes a revised Hebrew text, with philological and literary notes pertaining to it.

I wish to take this opportunity of acknowledging my indebtedness to the members of the staff of the Department of Oriental Languages of the University of Toronto, and also to Dr. Albright of the American School of Oriental Research in Jerusalem, for their many helpful suggestions. I am, however, especially indebted to Dean McLaughlin of Victoria College, whose unfailing sympathy has made my years of study under him a great privilege.

W. E. STAPLES

Toronto, June, 1924.

THE SPEECHES OF ELIHU

PART I

The Book of Job comes to us from the hand of its author, or authors, in distinct and readily recognized parts: the prologue, chapters 1-2; the dialogue, chapters 3-31, with the exception of chapter 28, the relation of which to the rest of the book is problematical; the Elihu speeches, 38-40: 14; 42: 1-6; the Behemoth and Leviathan poems, 40: 15-41; and the Epilogue, 42: 7-17.

Whether or not all, or most, of these parts were included in the original book has been much debated. It is now all but universally acknowledged that the Leviathan poem is an addition. The descriptive passages in chapters 38 and 39 are short and brilliant, while those in the Leviathan poem are long and heavy. The multiplicity of questions, so noticeable in the Jahweh speeches, is lacking, and the whole impression made upon the reader is quite different.

Dr. Driver¹ considers that the chief aim of the book is negative. The author's aim, he thinks, was to controvert the dominant theory that all suffering is derived from antecedent sin. A secondary purpose, which was positive, is found in the prologue, to show that affliction is sent upon the righteous to test their integrity.

Cornill² seems to take the prologue and the epilogue merely as a setting for the drama, and looks for a solution of the problem in the dialogue. Since no satisfactory solution is found in chapters 3-31, and since Job wished for a meeting with Jahweh, the poet gave him the opportunity, but not as Job wished. It would have been below the dignity of Jahweh to enter into a direct parley with mere

¹S. R. Driver, *Introduction to the Literature of the Old Testament* (Scribner, New York, 1914), p. 409.

²C. H. Cornill, *Introduction to the Canonical Books of the Old Testament*, translated by G. H. Box, (Williams & Norgate, London, 1907), p. 425

man. To Cornill, therefore, Jahweh's addition to the argument is simply a statement of the exaltation of God above man, and of the profound wisdom of God in comparison to the ignorance of man. He thinks that the Elihu Speeches represent the author's own solution of the problem, and were interpolated before the Jahweh Speeches, out of deference to Jahweh, by the author himself.

Gray¹ thinks that the author had no real solution to the problem but that contained in the Jahweh speeches. The chief purpose of the book was to vindicate Job, and condemn the friends, which is done in the dialogue. Peake² believes the story of Job to be something of an autobiography. The author had found no solution of the question at hand, but, in humble submission to God's inscrutable wisdom, and in a profounder sense of fellowship with Him, he had escaped into the region of unclouded trust.

Duhm³ takes it as a controversy against the time-honoured belief that God rewards the good and punishes the evil.

My own opinion is that the author had at hand an old folk-tale dealing with the problem of suffering. The scene of the tale was set alternately in Earth and Heaven. The question of man's sincerity toward God was raised, and the Satan set himself to prove that man served Jahweh only for the material gains involved. The first test was a failure, due, according to the Satan, to the fact that man might suffer from the loss of material wealth without losing faith, but that he would surely revile God if his own person were touched. The second test was therefore applied, and Job came through his afflictions triumphant. "Shall we receive good from God, and shall we not receive evil?" The Satan had been proved wrong, Job was still a righteous man, and Jahweh reimbursed him for his afflictions.

¹S. R. Driver and G. B. Gray, *Job* (*International Critical Commentary*), (T. & T. Clark, Edinburgh, 1921), p. 32.

²A. S. Peake, *Century Bible*, "Job", (T. C. & E. C. Jack, Edinburgh, 1905), Introduction.

³B. Duhm, *Das Buch Hiob*, erklärt in Marti's Kurzer Handcommentar zum A. T., 1897.

Some discussion has arisen concerning the authenticity of the epilogue, especially verses 10-17. The main part of the story, however, reads as a unit. The chief difficulty lies in the differences implied in verses 42: 10 and 13. In verse 10 Job receives double for his losses, and in verse 13 we are told that he received only seven sons and three daughters, the same number as in the beginning. The question arises, why not fourteen sons and six daughters? One explanation is that the author believed in a life after death, and hence his first seven were not really lost, so that in receiving ten more, he had really received double. This would necessitate a very late date of writing. The style, however, and the vocabulary do not substantiate this. It must rather be supposed that the author differentiated between children and cattle, that he held the children to be such a personal and individual acquisition that their loss could not be made good by the mere doubling of their numbers. Numbers of cattle and acres may count, but not so one's own family. The author, here, shows a very fine distinction.

Certain idioms appearing in both the prologue and the epilogue seem to substantiate a unity of authorship.

WORD	MEANING	EPILOGUE	PROLOGUE
ב	against	42: 7, 7	2: 3
בעד	on behalf of	42: 8, 10	2: 4, 4
כל-אשר ל	all that he hath	42: 10	1: 10, 11, 12, 12, 4
לקח ל	take to himself	42: 8	2: 8
נתן ל	attribute or give	42: 11, 15	1: 22
אכל עם	eat with	42: 11	1: 4

This story gave the author his *dramatis personae*, his plot, and the solution of the problem. It has been repeatedly stated that the author must have had some solution for the problem before he wrote, or he would not have written. The remainder of the book does not give the solution. Here then is the place to look for it. He looked upon suffering as a testing of fidelity to God. And the purpose of the exposition was to encourage the people who, although they believed

themselves to be righteous, were afflicted, while the heathen people about them were in prosperity.

Such ideas as that of the prologue were not uncommon among the wise men of Israel in exilic and post-exilic times. Certain Psalms were written to explain this apparent breach of the law of retribution. In Psalm 73 God makes trial of the righteous by showing them the prosperity of the wicked? But faith is triumphant. Psalms 37 and 49 hint also at this idea.

The same tendency of thought is found in Psalms 105-107. The history of the nation is reviewed. Jahweh repeatedly puts temptations in the way of the people to test them; sometimes they are triumphant, but more often they fail. Of these, Psalm 105 is the most explicit. A famine was sent upon the early fathers as a test of their fidelity. Joseph was severely tried, and proved true. The net result of the trial was of lasting benefit to the race. A similar idea is present in Deutero-Isaiah. The author looks upon the people who retain their faith through all the trials as the nucleus of a community which was to save the entire world.

These few instances show that there was a theory in existence among the people, at the time of the exile and after, which explained suffering as a means by which Jahweh tested the people. The purpose of the book of Job must have been the same as that of these Psalms. Hence we conclude that the author's aim was to encourage his afflicted brothers, by showing them that the trials they were undergoing were due, not so much to their short-comings, as to Jahweh, who would recompense them many times over if they proved true to the test.

In the dialogue we have the process of testing in progress. We have a grievously afflicted man, fully conscious of his own integrity, goaded to desperation by men who posed as his friends. There could be no trial more acute to a man's mind than that pictured in the dialogue. These four men, of course, are assumed to know nothing of the prologue, and three of them have mustered up the theological lore of the ages and hurled it at the fourth to prove his great guilt.

Through it all Job persists in his questioning, seeking for a true solution, but in vain. In chapters 14 and 19, he expresses longing hopes (not convictions) that in some way God will reveal to him, even after death (for he had given up hope of recovery), his vindication, that if only for a brief moment he will be fully conscious that God recognizes his fidelity to Him.

From chapter 25 to chapter 28 there is great confusion in the text, but in this section the dialogue ends, and the friends are put to silence. Chapters 29-31 reveal Job triumphant. He reviews the progress of his life, first mentioning his past prosperity and his philanthropy. He then describes his present affliction. "Chapter 31," says Driver, "contains the portrait of a character, instinct with nobility, and delicacy of feeling, which not only repudiates any overt act of violence, or wrongdoing, but also disowns all secret impulses of impure or dishonourable conduct."

The testing is completed. Why continue the story further? Only the reward for good behaviour is required. This we have in the epilogue, the last chapter of the old folk-tale.

This theory, which I have adopted, necessitates rather severe excisions. The speeches of Elihu are commonly looked upon as an interpolation, hence I will deal with them last. The Jahweh speeches, however, are generally included in the original book.

Driver claims that the speeches of Jahweh were necessary to bring Job back to the right frame of mind toward Jahweh. According to chapter 31, Job was already in harmony with God, and in 42:7 Jahweh recognizes it.

It must be admitted that McFadyen¹ is right in saying that the Jahweh speech is expressly said to be an answer to Job. But we could say the same thing of the Elihu speech. Both were answers to Job, but both were probably by another hand, or other hands, than that of the dialogue.

Cornill argues that the Jahweh Speech is a natural expectation from the earlier part of the poem, in order to

¹*The Problem of Pain*. (James Clarke & Co., London, Second Edition), p. 209.

vindicate Job. But Job could surely expect no further vindication than that expressed in the epilogue.

Gray adds the further argument, that according to 42:7, a speech by Jahweh is presupposed. The verse reads, "And it came to pass after Jahweh had spoken these words to Job, Jahweh said to Eliphaz the Temanite". But compare chapter 38:1 in the Greek: *Μετὰ δὲ τὸ παύσασθαι Ἐλιουν τῆς λέγεως εἶπεν ὁ κύριος τῷ Ἰὼβ διὰ λαίλαπος καὶ νεφῶν.* It is to be noted, therefore, that the Septuagint makes the speech of Jahweh presuppose a speech by Elihu. In the dialogue, no chapter or speech begins in this way. Hence I would suppose the words, "After Jahweh had spoken these words to Job," to be an insertion, used to connect the Jahweh speeches with the epilogue, or perhaps a corruption of "and the words of Job are ended."

Gray points out that the indirect rebuke of Jahweh to Job was due to Job's rash words in the body of the book, and had no place at the time the story opened. However, the dialogue is an account of the testing in development, and since Jahweh rebukes Job for rash words, He is tacitly admitting that Job did not stand the test. This does not coincide with 42:7, and leads one to conclude that the Jahweh speeches are a later insertion.

A difference in literary style as well as point of view is to be noted. I would refer the reader to the word tabulations in the appendix of this introduction. It will be noted that the word **אֵל** for the deity, as well as the word **אֱלֹהֵי**, occurs with less frequency in the Jahweh speeches than we would expect, if the writer of the dialogue were also the author of this section. **אֲנִי** only occurs half as often in the Jahweh speeches as in the dialogue, and **אֲנִי** is totally lacking. Of the three words used in the dialogue for "word" only one **מִלָּה** is found here and that but once. **דָּעָה** occurs twice, and only three times in the dialogue, **הִיא** only once while three times would be the proper frequency. **תָּמִיד** does not occur. Besides these words there are a few that are found elsewhere in Job only in the speeches of Elihu. The use of prepositions and particles is even more

striking. A given author might use a different vocabulary in discussing a new subject, or even the same subject from a different point of view, but he would certainly use the same particles and prepositions. It is quite noticeable that there are considerably fewer prepositions and particles in this section than in the dialogue.

While the dialogue uses five different words to express the idea of "unto", this section only has one, עַד. The same is true of "upon". A comparison of the words used to express the idea of "without", "where", the negative, "then", is interesting. The difference in ratio of the occurrence of the following is also to be noted: בּ and 5 with the infinitive construct, "behold", the interrogative, the word for "that". These facts with the added difference of the total lack of any words used for "before" of place or time, "surely", "why", etc., must indicate a very different type of mind from that of the author of the rest of the book. This argument is, however, cumulative in force, and can only be appreciated after a careful study of the whole vocabulary.

The thought in this section is somewhat different from that in the dialogue and prologue. Jahweh does not accuse Job directly except in the first lines, but His attitude toward Job is one of reproof for the rash statements He had made to his friends. Any condemnation on the part of Jahweh for other sinfulness is lacking, as is any admission of other sin on the part of Job, 42: 3.

The speech is divided into two sections: the first, 38: 1-38, deals mostly with the phenomena of the heavens, while the second section, 38: 39—39: 30, is based on animal life. Two great doctrines are brought out here, the majesty and omnipotence of Jahweh, and His great and kindly care for His creatures. Both of these doctrines are more or less distinctly brought out in the speeches of Elihu. The attitude of both the Jahweh speeches and the Elihu speeches is very much the same. Neither accuse Job of more than ordinary sins. It has been claimed that the writer of the Elihu speeches took part of his ideas from the Jahweh speeches. The fact, however, that Elihu did not use any of the material

in chapter 39 for his argument militates against any such theory. Elihu was a close student of the dialogue and the prologue, and drew most of his arguments from them, and made scattered statements into a more composite whole. Moreover, we must conclude that if the Jahweh speeches were written at the time that the Elihu speeches were written, the author would not have failed to include the argument from the great mercy of God, contained in the latter section of the Jahweh speeches.

When we view all of these points of difference we must conclude that the original book of Job did not contain the chapters between 32:1 and 40:7.

I shall now deal with the Elihu speeches. These have been taken in various and widely different ways. Duhm looks at them as the empty bombast of a conceited young man, while Cornill and Budde regard them as the real solution of the problem of the book. Much of the Massoretic text is corrupt, and many lines have been added as glosses, interpolations, etc., while still others have been lost. The textual changes had a tendency to make the Elihu speeches appear to contain a very unsystematic argument.

With such restoration of the original text as is now possible, however, the Elihu speeches become a real and vital force in the solution of the problem of evil. Outside of the prologue, which was doubtless the solution offered by the author of the original book, these speeches alone attempt to give any systematic or convincing reason for suffering.

The arguments for rejecting these speeches from the original book are very strong. In the first place, we have the same argument as for the rejection of the Jahweh speeches. The plot of the book reads more smoothly without them.

No mention is made of Elihu in the Prologue. Stranger still, nothing is heard of him in the Epilogue. Cornill explains this by stating that since the author had incorporated his own ideas in this section he would hardly condemn himself with the three friends. But this argument will not stand.

The literary differences between the Elihu speeches and the rest of the book are striking. A large number of Aramaisms are found in this section.

For a few of the differences in literary style and vocabulary, I will refer to the tabulation at the end of this introduction. One is immediately struck with the preference Elihu has for אֱלֹהִים as a name for the Deity. In the dialogue the use of the three main words for God is quite evenly divided, but Elihu uses אֱלֹהִים three times as often as either of the other two words. אֱנִי occurs proportionally nearly three times as often as we would expect, and אֲנִי not so often. The three equivalents for "word" all occur with greater frequency than in the dialogue, especially מִלָּה, which is used three times as often as we would expect. The words for human habitation or their verbal equivalent are entirely lacking. The greatly increased use of דַּע, דַּעְתָּ, דַּעַת in Elihu's speech is also to be noted. הִיָּה does not occur in the Elihu speeches.

The increased use of "word" and "knowledge", and the lack of any word for human habitation, denote a different view point, and are the product of a more philosophical or abstract tendency of mind. The total lack of the verb "to be" is strongly indicative of another author. Note the frequency of these words in the tables at the end of this section.

The same argument is borne out when we examine the use of prepositions and particles. It is noteworthy that the proportionate number of these parts of speech in the dialogue is less than in the Elihu speeches. As a general rule the authors of the Elihu speeches and of the Jahweh speeches use the prepositions with their regular force, while the author of the dialogue uses them in a multiplicity of ways. If we examine the forces with which ב is used, we find the former using it with the idea of "in", "into", accompaniment, means, after verbs, and with the infinitive construct, while the latter adds to this list "at" of time, "on" (the day), "in" (the state), "within", "upon", "with", "against", "on", and "concerning". The different prepositions with the idea of "before" in place and time are also notable. אֵין and אֵל occur less frequently than expected as compared with the dialogue speeches, and אֵל more frequently. "Then"

is expressed by **יֵשׁ** and **יִשׁ** in the dialogue, and by **יִשׁ** in Elihu. "Without" is also enlightening in the different words used, and in the preferences which each section has.

These remarkable differences and preferences can only be satisfactorily explained by a theory of diversity of authorship.

The speeches of Elihu have their own introduction, 32:1-5. This prose prologue is as diffuse as the following verses, in which Elihu introduces himself. In it he explains why he is about to speak, and why he is angry at the friends and at Job.

The introductory poem 32:6-33:7 is rather tiresome. The diffuseness and the apparent conceit of the author may be explained by the fact that he was an Oriental. The Arab of to-day will often punctuate his remarks, in conversing with a friend, with "'Isma, 'Isma!" There are, however, kernels of wheat in the apparent chaff that are well worth the hunting, e.g., 32:8 "It is the spirit in man and the breath of the Almighty that giveth them understanding" and 33:4 "The spirit of God hath roused me up and the breath of the Almighty giveth me instruction". In these two verses we must recognize Elihu as one of the school of wisdom to which, later, the author of "the Wisdom of Solomon" belonged. Here we have the "ru'ah" that pervades all things, and that is the agent of the Almighty.

Unlike the speakers of the dialogue, Elihu attempts to analyse the ideas Job has uttered, and to answer him as sanely, and yet as kindly as possible. Nowhere does Elihu condemn Job as a sinner, but always as one who speaks unwisely, without understanding the true aspects of the case.

To Elihu, Job was not the wicked man that the three friends had assumed him to be. Job's chief and perhaps only sin was that of ignorance. When Eliphaz, the most sympathetic of the friends, in his most humane speech, said in 5:17, "Blessed is the man whom God reproveth, therefore the chastening of the Almighty do not thou despise", he believed in the guilt of Job. The reproof and chastening

were a punishment for sin, meant to turn him from iniquity. Elihu, on the other hand, did not consider Job as a sinner. Nowhere does Elihu condemn Job for more than ordinary sin such as is inherent in human nature, and he excuses his unjust statements against God on the ground of ignorance. Job felt assured of his own integrity, and could not make that coincide with the afflictions he was undergoing. Elihu practically admits his integrity, and attributes the unjust remarks against God to ignorance of the uses which God makes of affliction in regard to man. Job was right in claiming that his affliction was not due to sin. What he did not understand was that God used this means for the purpose of instruction.

That this was clearly Elihu's attitude towards Job is shown in his speeches. (Note the following passages, as I have translated them in Part III of this work: 32: 3, 9, 12b, 14; 35: 4.)

These verses should convince one that Elihu did not consider that his attitude toward affliction was the same as that of the three friends. Theirs was the old prophetic idea. God always rewards the good and punishes the evil. Hence affliction is a sure indication of past sins. Elihu's idea was that affliction was not punishment, but a means of instruction, for the righteous man as well as for the transgressor.

Elihu gives his opinion of Job's faults in verses 34: 7, 8. That is to say, in his affliction Job made himself appear, by his words, like a very wicked man. Again, I would refer to verses 34: 35-37; 35: 16, which make it abundantly clear that Elihu only considered Job's words against God as due to ignorance.

His ignorance lay in the fact that he did not understand the true purpose of affliction, and because of this ignorance he attributed unrighteous rule to Jahweh. (Note verses 32: 2; 34: 5; 35: 2.) To these verses may be added Job's statements of his complaint against God as recorded by Elihu. (Note 33: 9-12; 34: 6; 35: 3.)

Elihu shows a marked sympathy for Job. There is nothing bitter in his tone. (Note verses 33: 6-7; 33: 32.)

These verses show that Elihu's solution of the problem of suffering was quite different from that of Eliphaz, the most kindly disposed of the three friends. In the first place Elihu considered that affliction, whether mental or physical, may be solely for instruction. The sufferer should recognize this and bear his calamity with patience, assured that it will end in a happier state than before. If Job would only recognize this divine purpose he would understand the folly of his words. This is clearly brought out in verses 33: 16-19, 23G, 24; 36: 7-12.

The afflicted righteous will surely hear the instruction, and the results of the affliction will be beneficial. Transgression lies in not listening to God's voice, and the result of that is death (36: 15). Very severe affliction is necessary to perfect this instruction. There is temptation to chafe against suffering such as Job has undergone, but it should be resisted and patience applied (36: 18-21).

That the afflictions noted above were, to Elihu, a means of instruction is clearly shown in verse 36: 22.

"Behold, God doeth mightily in His strength,
Who is like Him as a teacher?"

To this may be added 33: 14, which assures us of the effectiveness of God's instruction:

"For once God speaketh,
And twice, He will not make it of no effect."

A further examination of this section shows many of the great attributes of God. God is gracious to the man who accepts His instruction (33: 27). Affliction is not necessarily a sign of previous sin (35: 15). God is kindly disposed toward man (34: 13-15). God is just (34: 11, 12, 17, 30). God is above the influence that perverts human arbiters. (34: 18, 19; 35: 8; 36: 5).

God is transcendent, unfathomable. The phenomena of nature tell of His presence, and of His majesty, but our knowledge of Him is still very limited (36: 26, 29; 37: 5).

He forms the clouds (36: 27, 28), and controls them (37: 11-13), and He feeds the people by means of the rain

from them (36:31). The lightning is under His control (vs 32). The thunder, and the whirlwind are also phenomena that are in direct contact with Him (37:9). His is the power that forms the ice (37:10). He created the firmament (37:18), and understands about the sirocco (37:16, 21, 22a). In his conclusion Elihu says quite effectively,

“As for God, We do not see His splendour,
As for the Almighty, we have not found Him.
He is great in strength and judgment,
And abundant in righteousness, He will not oppress.
Therefore do men fear Him,
Yea, all that are wise of heart fear Him.”

Arbitration between God and man is unnecessary and uncalled for. God is omniscient and knows the secrets of men's hearts. Why then should a man desire to plead his case before God? (34:20, 22).

Verses 23-28 explain the workings of His punishment of the evil.

Elihu explains also the right way in which man should regard God. He should make himself acceptable to God by prayer and temple worship (33:26; 34:31, 32).

God does not inquire of man how he would have Him act. He has His own methods (34:33), and it is man's own responsibility to accept them, and reap the benefits, or to refuse them and take the consequences. It is with this idea that Elihu begins his argument (33:13 and 34:33).

Man is prone to forget the blessings of God, which He has so bounteously bestowed upon him. He is selfish and it is only when he, himself, is harmed that he turns to God for help. Such a cry, says Elihu, is vanity, and God will not answer (35:12). God does not listen to vanity (35:13). How much less will God listen to Job when he says, “He will not save me” (35:14)! Job should rather show patience in his affliction and trust in God.

God requires that man praise Him for his goodness (36:24). Elihu did not condemn Job for more than ordinary sins, of which all men are guilty. He regarded affliction,

chiefly, as a source of instruction for mankind. Jahweh is omnipotent, omniscient, righteous, gracious to man, and not so interested in the punishment of sin as in the saving of men from it. Man should regard Him with the respect due to so great and so just a God.

We have here, therefore, a decided advance in the solution of the problem of evil from that found in the dialogue. It is also a real solution in comparison with that found in the Jahweh speeches. It contains something of the idea of testing as found in the prologue, but it adds greatly to it. God is more a teacher than a tester.

TABULATION OF WORDS

In the following tables chapters 3-31, with the exception of chapter 28, will be known as "R", chapters 32-37 as "E", and chapters 38-40:14; 42:1-6 as "J". The first three columns will indicate the exact number of times the word occurs. The fourth column will indicate the number of times a given word would be expected to occur in the Elihu Speeches if the writer of the dialogue had composed them. The fifth column will show the number of times it would be expected to have occurred in the Jahweh speeches had the writer of the dialogue been responsible for them. The last two columns are calculated on the exact number of verses in each of the three sections. R has 714 verses, E 165 verses and J 91 verses. Therefore the proportion of E to R is about 24 per cent., and that of J to R is about 13 per cent. Let us suppose, for example, that a word was found in R 20 times. If the same author wrote E we would expect to find it 4.80 times in E, and 2.60 times in J.

N.B.—N.E.E.—number expected in E. N.E.J.—number expected in J.

WORD	R.	E.	J.	N.E.E.	N.E.J.
אֵל	33	19	3	7.59	4.29
אלוה	33	6	2	7.59	4.29
שְׂדֵי	24	6	1	5.52	3.12
אֲנִי	15	9	1	3.45	1.95
אֲנֹכִי	11	2	0	2.53	1.45
מִלָּה	19	14	1	4.56	2.47
אֲמַר	6	4	0	1.44	.78
דָּבָר	10	4	0	2.40	1.30
בֵּית	18	0	2	4.32	2.34
אֶחָד	15	0	0	3.60	1.95
נֹה	3	0	0	.72	.39
מוֹשֵׁב	1	0	0	.24	.13

WORD	R.	E.	J.	N.E.E.	N.E.J.
משכן	2	0	1	.48	.26
לון	8	0	2	1.92	1.04
סבה	1	1	1	.24	.13 (36: 29—habitation of God)
דע	0	2	0	.00	.00
דעה	1	4	0	.24	.13
דעת	3	5	2	.72	.39
היה	24	0	1	5.76	3.12
שחקים	0	4	1	.00	.00
תמים	0	1	0	.00	.00
תם	9	0	0	2.16	1.17

PREPOSITIONS AND PARTICLES

USAGE	WORD	R.	E.	J.	N.E.E.	N.E.J.
also	אף	6	7	1	1.44	.78
	גם	13	1	1	3.12	1.69
behold	הן	18	8	1	4.33	2.34
	הנה	6	2	1	1.44	.78
	הנה-יזאת	1	0	0	.24	.13
	הנא-נא	1	2	0	.24	.13
	הן-יזאת	1	0	0	.24	.13
before(place)	אֵל	1	0	0	.24	.13
	לֵ	1	0	0	.24	.13
	לפני	7	3	0	1.64	.91
	נגד	1	0	0	.24	.13
	לנגד	1	0	0	.24	.13
	(time) בלֵא	1	0	0	.24	.13
	לֵא	1	0	0	.24	.13
	לפני	4	1	0	.96	.52
	בטרם	1	0	0	.24	.13
Interrogative	ה	35	7	21	8.40	4.55
	הלא	14	0	0	3.36	1.82

USAGE	WORD	R.	E.	J.	N.E.E.	N.E.J.
is not	אם לא	1	0	0	.24	.13
2nd inter.	אם	19	2	6	4.56	2.47
	או, או-מי	1?	1	5	.24?	.13?
negative	אין	23	5	0	6.52	2.09
	לא	17	4	0	4.80	2.08
	לא	167	57	14	48.24	26.13
surely	אך	1	1	0	.24	.13
	אם-לא	3	0	0	.72	.39
+ then	כי-אף	1	0	0	.24	.13
+ now	כי-עתה	1	0	0	.24	.13
+ not	אם	4	0	0	.96	.52
that	כי	28	5	7	6.72	3.64
then	אפוא	5	0	0	1.20	.65
	אז	5	1	0	1.20	.65
	זוה	0	0	3	.00	.00
therefore	לכן	1	3	1	.24	.13
	על-כן	5	1	1	1.20	.65
unto	מפני	1	0	0	.24	.13
	על	1	6	0	.24	.13
	עלי	1	0	0	.24	.13
	עד	7	3	3	1.68	.91
	עדו	1	0	0	.24	.13
upon	ב	3	0	0	.72	.39
	ל	2	0	0	.48	.26
	על	52	5	7	12.48	6.72
	עלי	7	2	0	1.68	.91
	על-פני	4	1	0	.96	.52
without	עד-אין	3	0	0	.72	.39
	בלא	2	0	0	.48	.26
	לא-ב	1	4	0	.24	.13
	בלי	4	2	3	.96	.52
	בבלי	0	2	0	.00	.00
	מבלי	7	0	0	1.68	.91
	לבלי	0	0	1	.00	.00

USAGE	WORD	R.	E.	J.	N.E.E.	N.E.J.
why	מָה	2	0	0	.48	.26
	לָמָה	7	0	0	1.68	.91
	לָמָה־זֶה	2	0	0	.48	.26
	מִדּוּעַ	5	1	0	1.20	.65
where	אֵיפֹה	6	1	0	1.44	.78
	אֵיפֹה	1	0	1	.24	.13
	אֵי־זֶה	0	0	3	.00	.00
inf. cons.						
with	ב	8	3	5	1.92	1.04
	כ	4	0	0	.96	.52
	ל	2	11	5	.48	.26
	מִן	0	1	0	.00	.00
	עַד	2	0	0	.48	.26
inf. (ptcp.						
force)	ל	2	2	0	.48	.26
gerund force	ל	2	1	0	.48	.26
after verbs						
like	מֵאֵם	7	0	0	1.68	.91
Total number of pre-						
positions and particles		1681	438	203	403.44	218.54

The following words occur only in E and J: אַרְבַּ 37:8; 38:40. רַחֵב 36:16; 38:18. In the book of Job the following are common to E and J: כִּנָּה 37:3; 38:13; 39:13, 26. מַעֲוֹנָה 37:8; 38:40. צוּה 36:32; 37:12; 38:12. רַעַם 37:4, 5; 40:9. גִּאוֹן 35:12; 37:4; 38:11, 40:10. יִדְהָ 37:22; 40:14. כִּנֵּעַ 32:21 (emended); 40:12. שִׁחְקִים 35:5; 36:28; 37:18, 21; 38:37. תִּשְׁאָה 34:29; 38:7. מוֹסֵר 33:16; 39:5. רַחוּק 36:3, 25; 39:25, 29.

To sum up the evidence which we may draw from the above lists: there are five possible theories as to the authorship.

(a) The writer of R, E, and J were the same.

(b) The writer of R was the same as that of E, and J was written by a second hand.

(c) The writer of R was the same as that of J, and E was written by a second hand.

(d) R was written by one author and E and J by a second.

(e) Each section was written by a different hand.

The evidence of the tables is against (a) as a possibility. This is shown by the great differences in the preference of words, prepositions, and particles in J and E as compared with R.

The same argument precludes the possibility of (b).

(c) This is more possible, but hardly probable. The frequency of words for "God" is not so great in J as in R. **אני** occurs only once and **אנכי** not at all. **מלה** occurs once. **אמר** and **דבר** are lacking. **היה** occurs less than one-third as often as we would expect if the author had been the same as that of R. The most notable difference in the uses of prepositions and particles is their paucity in J as compared with R (*cf.* totals). The greater frequency of **ה** interrogative is also quite striking. Only in J does **זה** occur in a compound with the significance of "then". These differences can only be explained by a theory of diversity of authorship.

(d) There are similarities between J and E, but there are also great differences. **ארב** and **רחב** only occur in J and E in the Old Testament. In the book of Job **כנה**, **מוסר**, **תשאה**, **שחקים**, **כנע**, **ידה**, **גאון**, **רעם**, **צוה**, **מעונה**, **רחוק** only occur in J and E. However, the great diversity of certain other words and particles precludes the possibility of a common author. If the two sections were composed by a single author, we would expect words for "God" in J used about seventeen times in place of the six which are found. The differences in the uses of particles is also notable: **ה** interrogative is used twenty-one times instead of about four, as would have been the case if a common author had been responsible for the two parts, and **אם** as a second interrogative six times instead of one. **אין** and **אל** are not found in J. **אל** occurs only fourteen times where some thirty-one times might have been expected.

The similarity of vocabulary can be explained by the theory that the author of J had access to E, while their preferences and uses of particles point to an entirely distinct authorship.

We have, therefore, precluded *a*, *b*, *c*, and *d* as possibilities. Hence (*e*) is the only theory that can answer all arguments drawn from vocabulary, including prepositions and particles, at all satisfactorily.

PART II

ABBREVIATIONS USED IN THIS WORK

VERSIONS

- A = Arabic Version of Saadya (London Polyglot).
Aq = Aquila's Version of Greek O.T. (Origenis Hexapla by Field).
Θ = Theodotian's Version of Greek O.T. (Origenis Hexapla—Field).
G = Septuagint (Swete's edition).
M = Massoretic Text of Hebrew O.T. (Kittel's Text).
S = Peshito Version of Syriac (London Polyglot).
Σ = Symmachus' Version of Greek O.T. (Origenis Hexapla—Field).
T = Targum (London Polyglot).
V = The Vulgate Edition of the O.T.

COMMENTARIES REFERRED TO

- Bu = K. Budde, *Das Buch Hiob* (in Nowach's *Handkommentar*), 2nd Edition, 1913.
Ba = C. J. Ball, *The Book of Job*, a revised text and version (Oxford Clar. Press), 1922.
Be = G. Beer, Kittel's Hebrew Text (Hinricks, Leipzig, 1909).
Bi = G. Bickell, *Das Buch Job nach Anleitung der Strophik und der LXX auf seine ursprüngliche Form zurückgeführt, u. im Versmasse des Urtextes übersetzt*, 1894.
Du = B. Duhm, *Das Buch Hiob erklärt* in Marti's *Kurzer Handcommentar zum A. T.*, 1897.
Dr = S. R. Driver, *Notes on the Hebrew Text of the Book of Samuel*, Oxford, 1913.
Di = A. Dillmann, *Hiob* (in *Kurzgefasstes Exegetisches Handbuch*), 1891.
Ehr = A. B. Ehrlich, *Randglossen zur Hebr. Bibel* (1913).
Gr = G. B. Gray and S. R. Driver, *The Book of Job*, (in the *International Critical Commentary*), T. & T. Clark, Edinburgh, 1921.
Hi = F. Hitzig, *Das Buch Hiob übersetzt u. ausgelegt*, 1874.
Str = J. Strahan, *The Book of Job Interpreted* (Edin., T. & T. Clark), 1913.
Wr = G. H. B. Wright, *The Book of Job*, 1883.

LANGUAGES

- A = Arabic.
 Aram. = Aramaic.
 Ass. = Assyrian.
 Eth. = Ethiopic.
 Nab. = Nabataean.
 Ph. = Phoenician Inscriptions.
 Pal. = Palmyrene.
 Vog = Palmyrene Inscriptions by C. J. M. de Vogue.
 S = Syriac.

REFERENCE BOOKS

- BDB = Brown, Driver and Briggs, Hebrew and English Lexicon of O.T.
 NHWB = Neuhebraische u. Chaldaische Worterbuch uber die Talmuden u. Midraschin by Levy.
 GK = Gesenius-Kautsch Hebrew Grammar.
 iiR = Cuneiform Inscriptions of Western Asia by H. Rawlinson.

BIBLICAL REFERENCES

- | | | | |
|----------------------|-------------------|---------------------|--------------------|
| Gn = Genesis. | Dt = Deuteronomy. | Ch = Chronicles. | Is = Isaiah. |
| Ex = Exodus. | Jos = Joshua. | Neh = Nehemiah. | Jer = Jeremiah. |
| Lev, Lv = Leviticus. | Ju = Judges. | Ps = Psalms. | Lam = Lamentations |
| Nu = Numbers. | Sa = Samuel. | Prov = Proverbs. | Ez = Ezekiel. |
| | Kgs = Kings. | Ecc = Ecclesiastes. | Dn = Daniel. |
| | | | Mic = Micah. |

PART III

EDITOR'S INTRODUCTION

XXXII

1. And these three men ceased to answer Job, because he was righteous in his own eyes.
2. And the anger of Elihu, son of Barachel the Buzite, of the family of Ram, was kindled. His anger was kindled against Job, because he considered himself righteous rather than God.
3. Against his friends his anger burned, because they did not find an answer, and so caused God to appear wicked.
4. And Elihu waited when they were speaking with Job, because they were older in days than he.
5. And when Elihu saw that there was no answer in the mouth of the three men, his anger was kindled.
6. And Elihu, the son of Barachel the Buzite, answered and said,

ELIHU'S INTRODUCTION

- I am young in days,
And ye are very old;
Therefore I withdrew myself, and was afraid
To declare my knowledge to you.
7. I considered that days should speak,
And that many years should declare wisdom.
 8. But indeed, it is the spirit in man,
And the breath of the Almighty that giveth them understanding.
 9. It is not those of many days who are wise,
Nor is it elders who understand judgment.
 15. Behold, they are dismayed, they answer no more,
Words are removed from them.

16. And shall I wait when they do not speak?
When they stand, and answer no more?
10. For this reason I said, Hear me!
I also will declare my knowledge.
11. Behold, I have waited for your words,
And I have given ear to your sayings,
- 12a. And your testimonies I was considering,
- 11c. While you were searching for words.
- 12b. And behold, there is none that hath convicted Job,
Nor one of you who can answer his words.
13. Beware lest ye say, We have found wisdom,
God may vanquish him, not man.
14. I will not set forth words like these,
And with your sayings I will not answer him.
18. For I am full of words,
The spirit within me constraineth me.
19. Behold, my belly is like a wine bottle that has no vent,
Like bottles with new wine that are about to break.
20. Let me speak that I may have rest,
Let me open my lips and answer.
21. Let me not, I pray, show a regard to man,
Neither unto mankind humble myself.
22. For I know not how to give flattering titles,
If I did my Maker would soon take me away.

XXXIII

FIRST ARGUMENT

1. But indeed, hear now my speech,
And to all my words, give ear!
2. Behold now, I have opened my mouth,
My tongue in my palate hath spoken.
3. My mouth uttereth words of knowledge,
And my lips speak that which is pure.
4. For the spirit of God hath awakened me,
And the breath of the Almighty hath declared unto
me.

5. If ye are able, answer me these words,
Prepare your arguments and stand before me.
6. Behold, I am like thee before God,
From a lump of clay I also was pinched off.
7. Behold, my terror will not frighten thee,
And my burden will not be heavy upon thee.
8. Yea, thou hast spoken in my ears,
And the sound of thy words I have heard.
9. Saying, pure am I, without transgression;
Clean am I, and there is no iniquity in me.
10. Behold, occasions of hostility against me he findeth,
He considereth me as an enemy to Him.
11. Behold, He placeth my feet in the stocks,
He watcheth all my paths.
12. Behold, I cry out and am not answered,
For God hideth His face from man.
13. Why hast thou contended with Him?
For none of thy words will He answer.
14. For, once God speaketh,
And twice, He will not make it of no effect,
15. In a dream, in a vision of the night,
In slumberings upon the bed.
16. Then, He uncovereth the ear of men,
And with visions of destruction, He terrifieth them,
17. In order to turn man aside from his deeds,
And to cut out pride from mortal men;
18. And in order to withdraw his soul from the pit,
And his life from passing into destruction.
19. Or He reproveth him with pain upon his bed,
And by the continuous strife of his bones,
20. So that his appetite maketh him to abhor bread,
And his soul pleasant food,
21. And his flesh is consumed by leanness,
And his bare bones are seen;
22. So that his soul approacheth unto the pit,
And his life to the destroying angels.
23. But even though the angels be against him,
One out of a thousand can not harm him,

- If it be in his heart to return unto God,
And to tell to men what he hath learned.
24. He will exempt him from going down to the pit,
He will find a ransom for his soul.
25. Then his flesh becometh fresher than in childhood,
He returneth to the days of his youth.
26. He prayeth unto God, and He is favorable to him,
And he appeareth before Him in the temple song.
And he proclaimeth unto man His righteousness;
He singeth unto man and saith,
27. I have sinned and perverted truth,
Yet He hath not meted out unto me according to my
iniquity.
28. He hath ransomed my soul from the pit,
And my life seeth the light.
29. Behold, all these things God doeth,
Twice, three times with man,
30. To bring back his soul from the pit,
That he may see the light of the living.
31. Harken O Job, listen to me,
Be silent, and I will speak.
32. If thou hast words (to say) answer me,
Speak, for I had been pleased to justify thee.
33. If not, do thou hear me,
Be silent, and I will teach thee wisdom.

XXXIV

SECOND ARGUMENT: (a) GENERAL

1. And Elihu answered and said,
2. Hear, ye wise men my words,
And ye knowing ones, give ear unto me.
3. For the ear testeth words,
As the palate tasteth food.
4. Let us choose what is right for us,
Let us know among ourselves what is good.
5. For Job hath said, I am righteous,
And God hath taken away what is my due.

6. In spite of my being in the right, I am misunderstood,
My pains are incurable, although I am without
transgression.
7. What man goeth about like Job,
Drinking up scorning like water,
8. Joining himself with workers of iniquity,
And going with men of wickedness?
9. For he saith, It doth not profit a man
When he is well pleasing to God.
10. Therefore, men of heart, hearken to me!
And give ear to all my words!
11. According to the work of man He requiteth him,
And according to the way of man He causeth to befall
him.
12. Yea, indeed God will not do wickedly,
And the Almighty will not pervert what is right.
13. Who hath entrusted to Him the earth?
And who hath placed upon Him all the world?
14. If He should take back unto Himself his spirit,
And unto Himself gather his breath,
15. All flesh would expire together,
And man unto the dust would return.

SECOND ARGUMENT (b)

16. And if thou hast understanding, Hear this!
Give ear to the sound of my words!
17. Can indeed, one that hateth Judgment, rule?
Or will the Mighty, the Just One do evil?
18. He who saith unto a king, Worthless fellow!
Most wicked ones! to nobles;
19. Who regardeth not princes,
And who doth not recognize the wealthy before the
poor.
20. For his eyes are upon the ways of man,
And all his steps He seeth,
22. There is no darkness nor deep gloom,
Where the workers of iniquity may hide themselves.

23. Surely, there is not unto man a fixed time,
When he may go unto God in judgment.
24. He breaketh the mighty without examination,
And He causeth others to stand in their place.
26. And they are crushed under the wickedness of their deeds,
They come to an end in the place of evil doers,
27. Because they have turned aside from after Him,
And all His ways they have not heeded.
28. So that they have caused to come unto Him the cry of
the poor,
And the outcry of the humble He heareth.
29. If He is silent, who then can condemn Him?
If He hideth His face, who then can chasten Him?
30. Both towards a nation and towards an individual, He is
keen (*i.e.*, keenly watchful)
Lest one who might ensnare the people should rule.
31. For unto God, ought one to say,
I have borne punishment yet without offending?
32. Nay rather, If I have sinned, do thou teach me,
If I have done iniquity, I will do so no more.
33. Is it according to thy pleasure God should requite,
That thou hast refused His judgment?
But thou must choose, and not I;
And what thou knowest, speak!
34. Men of heart will say to me,
Even the wise man who is listening to me,
35. Job speaketh without knowledge,
And his words are without prudence.
36. But indeed, let him be tried to the limit of endurance,
For his answering like men of iniquity.
37. For he clappeth his hands among us,
And he multiplieth his words against God.

XXXV

THIRD ARGUMENT

1. And Elihu answered and said.
2. Hast thou counted this to be just?
That thou hast said, I am more righteous than God.

3. For thou sayest, What doth it profit me,
What advantage to me more than if I had sinned?
4. I will answer thee with words,
And thy three friends with thee.
5. Look at the heavens and see,
And behold the sky which is higher than thou!
6. Even if thou hast sinned, what workest thou against Him?
And though thy transgressions be many, what doest
thou to Him?
7. If thou art righteous, what dost thou advantage Him?
Or what will He take from thy hand?
8. Thy wickedness may harm a man like thee,
Or thy righteousness may help a son of man.
-
9. Because of the multitude of oppressors men cry out,
They call for help because of the arm of the mighty.
10. They have not said, Where is the God that made us?
Who giveth us songs in the night?
11. Who teacheth us more than the beasts of the earth,
And maketh us wiser than the fowls of the heavens?
12. There they cry out,—but He answereth not;—
Because of the pride of the wicked.
13. Yea, vanity God doth not hear,
And the Almighty doth not notice it.
14. How much less, when thou sayest, He will not save me,
Be silent and wait patiently before Him!
15. And now, surely, He will not visit with His anger,
Nor will He take much notice of transgression.
16. But Job with vanity openeth his mouth,
Without knowledge, he multiplieth words.

XXXVI

FOURTH ARGUMENT

1. And Elihu added and said,
2. Wait for me a little, and I will tell thee,
For still I have words to say on behalf of God.

3. I bring my knowledge from afar,
And to my Maker I will ascribe righteousness.
4. For indeed, my words are not a lie;
One that is sound in knowledge is with thee.
5. Behold, God rejecteth not the upright,
- 6a. The Mighty One doth not suffer the wicked to live.
- 6b. What is right to the afflicted, He granteth,
- 7a. And He withdraweth not His eyes from the righteous.
- 7b. Whether as kings on the throne,
He causeth them to sit in glory, so that they are
exalted,
8. Or as prisoners in chains He causeth them to sit,
So that they are taken in the cords of affliction,
9. It is that He may tell to them their works,
And their transgressions, that they have behaved
themselves proudly;
10. That He may uncover their ears to instruction,
And command that they turn away from iniquity.
11. If they hearken to Him, and are obedient,
They will complete their days in goodness.
12. And if they hearken not, then they transgress,
And expire without knowledge.
13. The polluted of heart are astonied, they cry not out,
Yea, they cry not out when He hath bound them.
14. Their soul dieth in youth,
And their life like the temple prostitutes.
15. He delivereth the afflicted by his affliction,
And He uncovereth his ear by means of oppression.
16. Moreover, He would have turned thee from distress,
Broadness, unstraitened had been thy lot;
17. And thy table had been full of fatness,
Righteousness, and judgment had supported thee.
18. But beware, lest it (affliction) entice thee to scorning,
And lest the greatness of the price turn thee aside.
19. Can He prepare thy salvation without affliction,
And without all the strivings of strength?
20. Long not for the rest of the night,
When people go up to their place of rest.

21. Take care, lest thou turn unto evil,
For because of this, thou hast been tried with affliction.
22. Behold, God doeth mightily in His strength,
Who is like Him as a teacher?
23. Who hath examined His way?
Who hath said, Thou hast done iniquity?
24. Remember that thou magnify His work,
About which men sing.
25. All men have seen it,
Man looketh on from afar.
26. Behold, God is great and unknown,
The number of His years is unsearchable.
27. For He withdraweth drops from the sea,
He bindeth up the rain for His misty cloud,
28. Which the skies pour down,
They drop upon men abundantly.
29. And who understandeth the spreading of the clouds?
Who knoweth the thunderings of His tabernacle?
30. Behold He hath spread over it His misty cloud,
And the tops of the mountains He hath covered.
31. For by them He feedeth the peoples.
He giveth food abundantly.
32. Upon His two hands He covereth the lightning,
And layeth a charge upon it to go against a mark.
33. His thunder telleth concerning Him,
Yea, His whirlwind calleth aloud.

XXXVII

1. Yea, at this my inward parts tremble,
And my heart is moved from its place.
2. Hearken unto the rumble of His voice,
And to the muttering that goeth out from His mouth.
3. Under all Heaven He sendeth it out,
And His light over the extremities of the earth.
4. After it His voice roareth,
He thundereth with the voice of His pride.

- Yea, He restraineth not His thunder,
When He letteth His voice be heard.
5. God showeth us wonders,
He doeth great things that we do not comprehend.
 6. For, to the snow He saith, Fall upon the earth!
To the showers and rain, Be strong!
 7. By its (rain and snow) power He shutteth up all men,
In order that mortal man may know His work.
 8. And the beast cometh into the lair,
And dwelleth in its den.
 9. From the chamber cometh the whirlwind,
And from the storehouses cometh the cold.
 10. By the breath of God, ice is given,
And the breadth of waters is straightened.
 11. Yea, the fog is laden with moisture,
The cloud scattereth its flood,
 12. And moveth around about,
Turned higher and thither by His guidance,
That it may do all His commands,
Over the face of His habitable earth,
 13. Whether for discipline or for oppression,
Or for kindness, He sendeth it forth.
 14. Give ear to this, O Job,
And consider the wonders of God!
 15. Dost thou know when God set the pillar of cloud,
And when He made to shine the light of His cloud?
 18. Canst thou like Him beat out the skies,
Strong like a molten mirror?
 16. Dost thou understand the general thickening in the
sky,
That bringeth heat from the South?
 21. And now men see not the light,
It is obscure in the sky.
A wind passeth and cleanseth it,
 - 22a. From the North cometh brightness.
 19. Tell me what we should say to Him,
That we may not be in dread of the darkness.

20. Shall it be told Him that I would speak?
Or shall a man speak when he is about to be swallowed
up?
- 22bc. As for God, we do not see His splendour,
As for the Almighty, we have not found Him.
23. He is great of strength and judgment,
And abundant in righteousness, He will not oppress.
24. Therefore do men fear Him,
Yea all that are wise of heart fear Him.

THE ELIHU SPEECHES.

JOB 32-37.

1. וישבתו שלשת האנשים האלה מענות את־איוֹב כי הוא צדיק בעיניו.
2. ויחד אף אליהוא בן־ברכאל הבוֹזי ממשפחת רם חרה אפו באיוֹב על צדקו נפשו מאֱלֹהִים.
3. בשלשת רעיו חרה אפו על אשר לא מצאו מענה וירשיעו את־אֱלֹהִים.
4. ואליהוא חפה בִּדְבָרָם את־איוֹב פִּי זִקְנִים־חמה מִמֶּנּוּ לִימִים.
5. וירא אליהוא כי אין מענה בפִּי שלשת האנשים ויחד אפו.

1. Bu follows G and connects the last words of 31:40, "And Job's words are ended", with this section of the book.

שְׁלֹשֶׁת הָאֲנָשִׁים G οἱ τρεῖς φίλοι αὐτοῦ.

בעִינֵיהֶם—Bu follows G ἐναντίον αὐτῶν and reads (so S and A). Gr points out that this reading would have required הִיהָ rather than הוּא; cf. Gn 27:23 כִּי הָיוּ יָדָיו כִּידֵי עֶשָׂו.

אִיוֹב—was doubtless a typical name, cf. G, A, S, also Amarna 2566 "Ajab".

2. אֱלִיהוּא — occurs seven times in these chapters, and אֱלִיהוּ four times. Also cf. 1 Sa 1:1, where Elihu appears as an Ephraimite, 2 Ch 27:18, as a brother of David, 2 Ch 12:20, as a captain in the tribe of Manasseh, 2 Ch 26:7 as a Korahite; hence probably a Hebrew name made up of two parts אֵלִי הוּא "He is my God". Gr notes, in his "Studies in Hebrew Proper Names", that proper names compounded with אֵל or יְהוּ are more frequent in post-exilic times.

בִּרְכָאֵל—a Semitic name, G βαρχιήλ, cf. Bab. *bariki-ili*, Levy's Ph 14: 860.4 בִּרְכַבְעֵל, Vog 117.3 בֵּל בֶּרֶךְ, which

is on a tablet put up by Bal-barek for the safety of his brother and himself, 272 A.D.; also cf. Is 8:2 **יברכיהו**, 1 Ch 3:29 **ברכיה** etc. The verbal element may be imperative (so Olsh), but more likely, as in the case of Phoenician, it is perfect. Du considers it to be impf., a contracted form of **יברכאל**.

הבוזי—adj. loc. G *ὁ βουζιεύτης*, Aq *του Βουζι*; cf. Ass. noun prop. loc. *bazu*. It is a proper name of a tribe mentioned with **דדן** and **תומא** Jer 23:23; a Gadite 1 Ch 5:14. It is interesting to compare this word with **משפחות** and **ובוז** in chap. 31:34. It may have been more than a chance that the author responsible for these lines selected a man of Buz to reprove Job.

רם—A *رَم*, V *Ram*, T **אברהם**, S *رَم*, G *πάμ*, Aq *Ράμα*, Σ *Συρίας*. In Ruth 4:19, Ram was the distant ancestor of David. 1 Ch 2:9, 10, Ram is one of the children of Israel, brother of Jerahmeel. Du and Gr both consider that the name was not chosen because of its affinity to Aram, but because of its meaning.

מבגדה יחודה—**מן**—“rather than”, cf. **מבגדה יחודה**. G *ἐναντίον* would presuppose M **לפני**.

נפש צדק—Pi. rt. **צדק** “to show self right”.

הרה אפו—transpose before **באיוב**. The verb usually comes first and there seems to be no good reason for putting special emphasis on **באיוב**.

Hoff and Bu consider vss 2-5 as an addition, owing to the many repetitions involved in them, and they read vs 1 with vs 6a to complete the introduction. Vss 1-6 comprise a prose prologue used to connect the speeches of Elihu with the dialogue.

3. **לא מצא מענה**—G adds *ἀντιθετα Ἰωβ*; cf. vs 15. Much of the material of the opening verses seems to be included in the first section of the poem.

וירשיעו את איוב—S, G read **איוב** with **מענה**. According to Gr the force of **לא מצא** in **לא מצא** is carried over into **וירשיעו**, cf. 3:10. Bu treats the waw consec. impf. as in 2 Sa 19:29, **אבי כי אם אנשי מות** **כי לא היה כל בית** **לאדני המלך ותשת** “and yet”. The friends had not

answered Job, yet, in spite of that fact, they condemned him; cf. *G* και ἔθεντο αὐτὸν εἶναι, *V* sed tantummodo condemnassent Job (so *S*). However Elihu's chief interest was not to justify Job, but God. The Hebrew tradition says **תקון סופרים** **אויב** is an error for **אלהים**; i.e. the friends condemned God by not answering Job's heretical statement (so Bu, Ba).

אליהו—read **אליהוא**, evidently a scribal error.

את אויב בדברים—universally recognised as an impossible Hebrew construction. *G* δοῦναι ἀποκρισιν Ἰώβ; cf. vs 7.16. **חכה** usually takes **ל**, so Du reads **אויב** **לשיב את אויב**, Wr **בדברים את** “while they spoke with”. Ehr reads **בדברים** but does not transpose: hence, “with Job while they spoke”.

5. **חרה אפו** or **ויחר אפו** occurs four times in these five verses; cf. **בווי**—perhaps the anger of Elihu was the cause of his being called “the Buzite”, or the name “Buzite”, taken from the previous chapter, was the cause of the editor's attributing to him wrath.

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| 6. ויען אליהוא בן-פרכאל הבווי ויאמר | צעיר אני לימים |
| ואתם ישישים (לשנים) | על-פן וחלתי ואירא |
| מחות דעי אתכם. | 7. אמרתי ימים ידברו |
| (ורב) שנים ידיעו חכמה. | 8. אכן רוח-היא באנוש |
| ונשמת שדי תבינם. | 9. לא רוב ימים יחכמו |
| וזקנים יבינו משפט. | 15. הנה התו לא-ענו עוד |
| העתיקו מהם מלים. | 16. והוחלתי פי-לא ידברו |
| כי עמדו ולא-ענו עוד. | 10. לכן-אמרתי שמעו-לי |
| אחזה דעי אפ-אני. | 11. הן הוחלתי לדבריהם |
| ואאזין עד תבונתיכם. | 12. ועד עדיכם אתבונן |
| עד תחקרון מלים | והנה אין לאויב מוכיח |
| ועונה אמריו מפם. | 13. פן-תאמרו מצאנו חכמה |
| אל ידפנו לא-איש. | 14. לא אערך כאלה מלים |
| ובאמריכם לא אשיבנו. | 18. פי אני מלאתי מלים |
| הציקתנו רוח בטני. | 19. הן-בטני כיין לא יפתח |
| פאבות חדשים יבקעו. | 20. אדברה וירוח-לי |
| אפתח שפתי ואענת. | |

21. אֶל־נָא אֵשָׁא פְּנִי־אִישׁ וְאֶל־אָדָם לֹא אֶכְנַע.

22. כִּי לֹא יָדַעְתִּי אֲכַנָּה כִּמְעַט יִשְׁאַנִּי עֲשָׂנִי.

6. וַיֹּאמֶר—accent over י (see GK 68e).

Ley reads צַעִיר אֲמַרְתִּי, but metre here is not sufficient evidence to go on.

זִקְנִים לַיָּמִים—for length of time, cf. vs 4 לַיָּמִים, 15:10 כִּבְרִי מֵאֲבִיךָ יָמִים.

יִשְׁשִׁים—only in Job in OT from יָשַׁע par. שָׁב, and כִּבְרִי יָמִים.

The line seems to be short, but nothing entirely satisfactory can be suggested. Du and Ba place כֻלְכֻם after יִשְׁשִׁים omitted before עַל־כֵּן and in rhythm with אַתְּכֶם. Bu and Bi better שְׁבִים יִשְׁשִׁים כֻלְכֻם. שְׁבִים seems rather flat. But both are mere conjectures to complete a three foot line.

זָחַלְתִּי—Hi, Du, Gr take it from the same root as Aram. ܙܚܠܐ, S “to fear” A ܙܚܠ “rancour”. It only occurs here. Better with Bu from root of A ܙܚܠ, S ܙܚܠ “to withdraw”, used of reptiles withdrawing themselves under stones etc.; cf. Dt 32:24, Mic 7:17. Also cf. G ἡσύχασα “was quiet”.

מַחֹה—Pi. inf. cons. with prep. מִן after אִירָא; cf. Dt 1:29 תִּירָאוּן מֵהֶם וְלֹא חֹה. חֹה used in Pi. only in Job and once in Ps 19:3; here used with a double acc. It is the Aram. equivalent of the more Hebrew חָגַד which can take a double acc.; cf. vs 26:4.

אַתְּכֶם—Bu and Be read אַתְּכֶם quite unnecessarily.

7. וְרַב שָׁנִים—par. to יָמִים, equivalent to “many years”. Gr explains the plu. of יָדַעְנָא as a case of attraction, influenced by יִדְבְּרוּ. It is better to consider it a case in which the predicate agrees with the noun in the genitive rather than the nomen regens, as in vs 15:20, 21:21, 29:10 (see GK 146a). The plu. may also be explained if we consider וְרַב as a ditto. from יִדְבְּרוּ, or influenced by רַב יָמִים in vs 9.

אֲמַרְתִּי—I said (to myself)=I thought.

8. אֲכֵן—a strong particle used to introduce a fact, after what has been mistakenly said (cf. Zeph. 3:7).

רוח היא—Bu and Bi insert אל after רוח. This makes a long line and does not help the sense. Du reads רוח תאיר אנוש, and refers to Ps 119:130, where תאיר and הבין stand close together. Ba reads אל for היא; cf. 33:4, S אל, V est, G ἐστιν, Aq ἐσται, T בקושטא נבואתא — רוח נבואתא היא כבר נש מימר שדי תביננן is evidently a gloss. Most versions can be explained by היא. Gr explains the vs as follows: רוח is pred., תבנים a noun clause as subj. and היא used in anticipation of that subj. Translate “But indeed, it is the spirit in man, and the breath of the Almighty which maketh them to understand.”

תבנים—Ba reads תבינהו to agree with אנוש, but a plu. suff. may be used to stand for a collective noun; cf. Aq, θ, αὐτους, S ٤٤.

9. רבים—can only mean “of high degree” or “many”, and this is not a good par. to זקנים. Bu reads שבים, but cf. S ١٤٥١, V longaevi, G οἱ πολυχρόνιοι, Ley רבי ימים. Du Be much better רב ימים, cf. vs 7 רב שנים.

The negative idea in (a) is carried over into (b).

10-17—Bu omits 11, 12, 15-17 and reads 9, 14, 10, 18 etc. Du omits 10 after לכן and reads לכן + 15, 16, 17, 11ab, 12a, 11c, 12bc, 13, 14, 18. Str reads 9, 15, 16, 17a, 10b, 11ab, 12a, 11c, 12bc, 13, 14, 18. Ba 19, 11, 14, 18, 19, 21, 22. Bu deletes more than necessary. Du is much better, and Str follows him very closely. I read 9, 15, 16, 10, 11ab, 12a, 11c, 12bc, 13, 14, 18. Vs 15 following vs 14 is very difficult. We have a change of persons without any reason, and the result is very disconcerting. For this reason Ba deletes 15 and 16, but vs 15 follows vs 9 quite naturally: “the old men and so are silent.”

15. The subj. of תתו is זקנים understood. The first line is short, and therefore Du uses לכן of vs 10, but this is rather violent. Better insert הנה.

העתק מן—cf. Gn 12:18; 26:22, NH “to remove”, A عطف “to release”, Ass. eteku “to push forward”; here it has an intransitive sense.

16. **והוֹחֵלְתִּי** (Gr, Du) interrogative without the particle, introduced by waw consec. (GK 112cc), "and should I wait"; cf Ez 18:24.

10. Du places **לֵכֵן** with 15a, and reads 17 here. However, one of the chief reasons for Elihu's speaking is supposed to be because of the failure of the friends to find words to say. For this reason, I prefer to leave the particle in its place.

שִׁמְעוּ-לִי — cf. S **سمعون**, V Audite me, A **اسمعوا**, G **ἀκουσατε με**; hence read **שִׁמְעוּ-לִי** (so Hi, Bu, Be, Gr, Ba). Du omits 10a, and reads 17a as being more poetical; however, the G of vs 17 makes one suspicious of its authenticity.

אֶה-אֲנִי — **אֶה** is usually used in poetry where **גַּם** is used in prose (B D B p. 64.) **אֶה** is a favorite word of Elihu; cf. 34:12, 17; 35:14, etc.

17. **אֶעֱנֶה אֶה אֲנִי חֲלָקִי אַחֹה דְּעִי אֶה-אֲנִי** — (a) is evidently a duplicate of 10a, and **אֶה אֲנִי** in (a) is very suspicious, probably a variant of 10a. This suspicion is only increased if we cf. G **ὑπολαβὼν δὲ Ἑλίου λέγει**.

11. **הוֹחֵלְתִּי** — usually Pi. but here and in 16 the Hiph. is used. Cf. Σ **ἰδὸν ὑπομείνα τοὺς λόγους ὑμῶν**.

וְאִין — **וְאִין** a contract form on the analogy of **עִין** verbs, and doubtful (GK 86i).

עַד — (Bu) implies eagerness.

וְעַדִּיכֶם — Gr takes it as **עַד** in 11b; cf. S **سمعتكم**, A **سمعتكم**; hence read **עַדִּיכֶם**, insert **וְעַד** omitted by a scribe, and transpose 12a before 11c, since 11c is a climax to the verbosity of Job's critics and friends.

מִלִּין — read **מִלִּים**, **ל** is obviously an oversight of an Aramaic scribe. The word appears 38 times in Job and only 4 times in the remainder of the OT (ex. Ps 89:4, 2 Sa 23:2, Prov 23:9, Ps 19:5).

12bc. **וְהֵנָּה** — shows a close connection between this verse and the preceding, "as a result".

אִין לָהּ — **לָהּ** = "belongs to"; cf. Gn 9:30 **אִין לָהּ** — "she has not".

מוכיח—"a convincer", Gr "one to convict", Str "that convinced", Du "der rugte" = "who blamed"; quite different from 9:33.

The negative idea of (a) goes over into (b).

13. פן as a warning like אַל, cf. 36:18, also Is 36:18, פן יסית אתכם חוקיהו "beware lest".

יִדְפְּנוּ—root נדף a Kal juss. form. The root contains the idea of "defeating" or "crushing"; cf. Ps 1:4, 68:3, Job 13:25 נדף תִּעְרוֹץ הָעֵלָה; also cf. Σ ἀπορριψει. It shows the utter helplessness of Job when God begins His argument.

14. Du reads ערך אלי with M, explaining that Job had not spoken anything against him but against God (cf. 13:18; 23:4). Better read with Gr, S, A אֶעֱרֹךְ par. to אֲשִׁיב, and for אלי read כֹּאֵלָה with G τοιαῦτα, making מִלִּים כֹּאֵלָה par. to בְּאִמְרֵיכֶם, and translate "I will not set forth such words as these, nor will I answer him with your sayings".

18. follows vs 14 much better than vs 17. We have here then the reason Elihu does not have to use the words of the friends.

מִלִּיתִי = מִלֵּאתִי; cf. יצתי 1:21, a contract form (GK 23f).

אֲנִי—the line is short; therefore read with Du כִּי אֲנִי or אֲנִי. Ley suggests כִּי פִי. Ball reads with the suggestion of G אֲדַבֵּר כִּי אֲנִי.

הַצִּיקְתָּנִי—root צוק "to constrain" or "bring into straits", NH "be distressed", "be narrow", Aram. עִיק, S 𐤕𐤓𐤕; cf. 4:2 וְעִצְרֵם מִיּוֹכַל, the idea is like that of 𐤕𐤓𐤕 "to make narrow" so that the container is too small.

בִּטּוֹן used in this way in 15:2, 35. Also cf. the use of מִעָה Ps 40:9, כִּבְדֹּ Job 19:27.

הִנֵּה—for m.c., with Bi, Gr, Ba הִנֵּה.

Gr connects יִבְקַע with בִּטְנִי as a grammatical object, hence a clerical error for תִּבְקַע, mistaken because of יִפְתַּח (so Du, Ba). However I would take כְּאִבּוֹת הַדְּשִׁים as par. to בִּיִן, and יִבְקַע par. to יִפְתַּח, and translate "Behold my belly is like wine that has no vent, like new wine-skins which are about to break."

יִין stands for wine-bottle, and אִבּוֹת הַדְּשִׁים for the skins containing the new wine.

20. **אֲדַבְרָה**—cohortative and emphatic.

רוּחַ לִי root **רוּחַ** “to be wide”, NH id, **רוּחַ** a wide space, Aram. **רוּחַ** “to be wide”; cf. 1 Sa 16:23—a figure of relief for Saul, “respite” in Est 4:14, so Ex 8:11 Lam 3:56.

וְאֶעֱנָה par. to **אֶפְתָּח שְׁפָתַי**; cf. 8:5.

21. Several alternatives of (b) have been suggested, but none are satisfactory.

הַפְּנִי תִשְׁאוֹן — cf. 13:8 **אִשָּׁא פְנֵי אִישׁ**.

אֲכַנָּה is difficult. V **aequabor**, T **אֲדַמְתֵּם**, G **ἐντραπῶ**, S **احس** “be ashamed”; cf. Jud 3:30 where **וְתִכְנַע** is translated by the G **ἐντραπῆ**. So also note the M and G of 2 Kgs 22:19, 2 Ch 7:14, 12:7, 12. This word is also supported by S. Therefore I would suggest that **אֲכַנַּע** of vs 21 has become confused with **אֲכַנָּה** of vs 22. Translate “Let me not regard any man, nor will I humble myself before men.”

22. **יִדְעֵתִי אֲכַנָּה**—The impf. used here is uncommon in Hebrew. Gr cites Is 42:21, and explains it as a Syriac construction. Ba asserts that the expression is impossible, and reads **לִשְׂאֵת פְּנִים** with G. But it is a good Arabic or Syriac construction and quite possibly correct here.

כָּנָה—S id, A **ك** Aram **כָּנָה**; cf. Is 45:4; 44:5.

כַּמַּעַט—cf. Ps 81:15 **כַּמַּעַט אוֹיְבֵיהֶם אֲכַנִּיעַ**—“Had . . . soon would I have subdued their enemies.”

עָשִׂנִי—S **عسى** an indication that the Syriac has been translated from the Hebrew.

CHAPTER XXXIII

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| 1. וְאֹלָם שָׁמַע־נָא מֵלִי | וְכָל־דְּבָרֵי הָאוֹזְנָה. |
| 2. הִנֵּה־נָא פִתְחֵתִי פִי | דְּבָרָה לְשׁוֹנִי בְחַפִּי. |
| 3. יֵשִׁיחַ פִּי אִמְרֵי דַעַת | וּשְׁפָתִי כְרוּר מִלֵּל. |
| 4. רוּח־אֵל עֹוֶרְדָּתִנִּי | וּנְשַׁמַּת־שָׂדֵי תַחֲוֹנִי. |
| 5. אִם תּוֹכַל הַשְׁבִּנִי אֵלֶּה | עֲרֹכָה וְהִתִּיצַבָה לִפְנֵי. |
| 6. הִן־אֲנִי כַפִּיךְ לֹאֵל | מִחֲמַר קִרְצָתִי גַם־אֲנִי. |

7. הנה אימתי לא תבעתך ואכפי עליך לא יכבד.
8. אך אמרת באוני וקול מליך שמעתי.
9. זך אני בלי פשע חה אני ולא עון לי.
10. הן תנאות עלי ימצא יחשבני לאויב לו.
11. הן ישום בסד רגלי ישמר כל ארחתי.
12. הנה צעקתי ולא אענה פי מעלים אלה מאנוש.
13. מדוע אליו ריבות כי כל-דבריד לא יענה.
14. פי-באחת ידבר-אל ובשתיים לא יפרנה.
15. בחלום בחזיון לילה בתנומות עלי משכב.
16. אז יגלה און אנשים ובמראי מחתה יחתם.
17. להסיר אדם ממעשהו וגוה מגבר יכסת.
18. ויחשך נפשו מני-שחת וחיתו מעבר בשלח.
19. והוכחנו במכאוב על משכב. ובקרב עצמיו אתן.
20. וזהמתו חיתו לחם ונפשו מאכל תאנה.
21. ויכל בשרו מרזון ושפי עצמתיו ראו.
22. וחיתו למו ממתים. ותקרב לשחת נפשו.
23. אם יש עליו מלאכים לא יצקהו אחד מני-אלה.
24. אם בלבו לשוב לא יפרעהו מדרת שחת ולתגיד לאדם מוסרו.
25. ימצא כפר לנפשו יטפש בשרו מנער.
26. יעתר אל-אלה וירצהו יושב לאנוש צדקתו.
27. חטאתי וישר העויתי פדה נפשי משחת.
28. הן-כל-אלה יפעל-אל פעמים שלש עם גבר.

30. לְהָשִׁיב נַפְשׁוֹ מִנִּי-שָׁחַת לִרְאוֹת בְּאוֹר הַחַיִּים.
 31. הִקְשֵׁב אִיּוֹב שִׁמְעֵ-לִי הַחֲרָשׁ וְאֲנִי אֶדְבֵּר.
 32. אִם-יֵשׁ-מַלְאִים הַשְׁבֵּנִי דִּבֶּר כִּי-הִפְצַתִּי צִדְקָךְ.
 33. אִם-אֵין אַתָּה שִׁמְעֵ-לִי הַחֲרָשׁ וְאֵלֶפֶךְ חֲכָמָה.

1. אִלָּם—a word used in beginning a new subject, frequent in Job, especially in the prologue and dialogue.

אִיּוֹב—is likely a gloss, omit m.c.

שִׁמְעֵ-נָא מִלִּי—a favorite expression of Elihu and Job; cf. 13:6; 21:2; 32:10; 33:31, 33; 34:2, 19, 16; 37:2. Cf. the use of *A اسم* by the Arabs in Palestine to-day. An Arab in arguing will begin nearly every statement he makes, in this way.

הִנֵּה-נָא עָרַכְתִּי מִשְׁפָּט — cf. 13:18 הִנֵּה-נָא.

פֶּתַח אִיּוֹב פִּיהוּ — cf. 3:1 פֶּתַח אִיּוֹב פִּיהוּ, so 9:5; 32:20; 35:16.

חִכִּי — cf. 20:13, בְּתוֹךְ חִכּוֹ —palate of the mouth, par. to שִׁפְתֵּי in Prov 5:3; also cf. שִׁפְתֵּי Prov 8:7, כִּי אִמַּת יִהְיֶה חִכִּי וְתוֹעֵבַת שִׁפְתֵּי רָשָׁע.

3. יִשְׁקֵל לִבִּי אֲמַרְי דַּעַת — Du Joel 2:24 (so Gr and Be); Bu reads יִשְׁקֵל לִבִּי אֲמַרְי וְדַעַת שִׁפְתֵּי בְּרוּר מִלָּל and translates, "My words are upright like my heart, and what my lips know they speak out". Du's is better metrically. Bu's first line is too short and his second too long. Ba reads יִשְׁקֵל לִבִּי אֲמַרְי דַּעַת. I would suggest either יִשְׁקֵל, cf. note on vs 27, or better יִשָּׁח, cf. Ps 145:5.

פֶּ. שִׁפְתֵּי — S ܦܫܬܐ, A ܦܫܬܐ; hence read פֶּ par. to שִׁפְתֵּי. became ב, and ל was inserted to make sense.

אֲמַרְי — read אֲמַרְי.

וְדַעַת — ו—ditto. hence omit. This gives us excellent parallels. מִלָּל par. to יִשָּׁח, בְּרוּר par. to דַּעַת, and שִׁפְתֵּי par. to פֶּ.

בְּרוּר — root בָּרַר, cf. ܒܪܪ "pure", ܒܪܪ "free", Ass. *bararu* "shine"; here used as an adv. This form is used in Zeph 3:9 as an adj. to mod. שִׁפְתֵּי.

4. הַצִּיקְתָּנִי — S ܗܨܝܩܬܢܝ = עוֹדֵרְתָּנִי; cf. 32:8, 18 הַצִּיקְתָּנִי. רוּחַ בְּטִנִּי

תחוני — G ἡ διδάσκουσα με = **תחוני**. The change is slight, and the meaning more in conformity with 32:8. Du would alter its position, or omit with Bu. Peake and Ba place it after vs 6. As I have emended the text, however, its contact with vss 3 and 5 seems fairly secure.

5. **השיבני**—used usually with **דבר** as in Is 41:28, or **מלים**; cf. Jb 35:4, but also in Job 13:22; 20:2. G adds *πρὸς ταῦτα* which Du renders **אלה**. Ba adds **מלים**.

ערכה—an impv. form (see GK 48i), par. to **השיבני**; cf. 32:14,

5b. S *المحسوس*; transpose **לפני** after **התיצבה**. Gr considers it used in a military sense as in 1 Sa 17:16. Ba understands **מלין** after **ערכה**.

כפין—cf. *ki-pi*, Aram. **כפום**—"in measure that"; cf. Ex 16:21 **אכלו כפי**—"in the measure of his eating"; so here, "in the measure of thee in regard to God".

קרץ—NH **קרץ**—"to pinch off" or "to nip"; cf. NHWB iv 388a used of a baker in cutting off pieces of dough. S *كمر*—"frost", Ass. *karasu*; cf. Ass. equivalent *karasu tita*, with the idea of pinching off clay to form man.

גם-אני—cf. the more poetic form 32:10, **אף-אני**.

7. **אכפי**—cf. root in Prov 16:26 **אכה** "to bow down"; hence—"my bowing down"—"a pressure"; cf. S *انقبض* "my anxiety", T **טוני**—"my burden", G ἡ χεῖρ μου = **כף**, which Wr, Bu, Du, Ba, Str read. However, taken as an Aramaism **אכפי** is a good par. to **אימתי**. **אכפי** also has the advantage, in that it agrees in gender with the verb. In vs 9:34 **שפט** is par. to **אימה**. This may also be taken as an argument for the originality of **אכפי** here. **כפך** in 31:21 may well be an error.

8b. **מליך וקול מלין**—cf. S *مولى* — **מליך** agrees better with **אמרת** (so Du, Bu, Bi, Be, Gr, Ba).

אשמע—S *سمعت*, G ἀκήκοα; hence read **שמעתי** par. to **אמרת**.

9. **בלי**—used with a noun to form a synonym to the preceding adj.; cf. 24:10 **ערום הלכו בלי לבוש**.

אנכי—read **אני** m.c. It is also the commoner form in these speeches. These are supposed to be Job's words, but

they are not found so in his speech. Bildad refers to the same statement of Job in 8:6, **אם זך וישר אתה**. Job often asserted his integrity, but not before chap. 7. This seems to indicate that the book was not a unit, or, if by one hand, the plan was not well followed; cf. 10:7; 13:18; 23:10, 11; 27:5.

חף — root **חפף**, NH id, Syriac **ܚܦܐ** “to wash”, **ܚܦܐ** “to strip off hair”, hence perhaps **חוף** a “shore”, “something washed bare” is from the same root.

זכר = **זכה** = **זכא** — S^{כז}, A^{כז}, Ass. *Zaku*; cf. vss 8:6; 16:17.

תנואות — root **הנא** — “to frustrate a purpose”, Ps 33:10; cf. Nu 14:34 “the estrangement of God from man”; hence “opposition” or “hostility”. Gr, Du, Bu, Wr, Str read **תואנת** — root **אנה**; cf. Jud 14:4. However, the change is unnecessary since the line gives a good sense as it is. “He findeth occasions of hostility” par. to “He counteth me as an enemy”.

10b. cf. 19:11 **ויהשבני לו כצדיו**; 13:24 **ותשבני**.
לאויב **לך**

11. **ישם** — point **ישם**; cf. 13:27. Elihu usually begins Job’s speeches with **הן**; hence insert m.c. This verse is taken verbatim from 10:12.

סד — NH id, Aram. **סדא**, S^{סד} “wooden stocks”.

12. **זאת** — ditto. from **תנואות**; hence omit m.c.

אענך **צדקת ולא** — Gr omits **אענך** and retains **צדקת**, is possibly a variant of **לא אענה** in vs 13. G *πὼς γὰρ λέγεις Δίκαιός εἰμι, καὶ οὐκ ἐπακήκοέν μου*, which may be rendered **הנה אם אצעק לא אענה**. Du reads **הנה אם אצעק לא אענה**. **ענה** — **אענך** — **כי** ditto. from **כי**, and **אענה** may be pointed as Ni. without any violent change.

כי ירבה — counted by most as corrupt, G *αἰῶνος γὰρ* = **מעולם** — transpose **י** and write **י** **מעלים**; cf. 9:16 **אם קראת ויענני לא אאמין כי יאזין קולִי**, also 30:20; 23:3, 8, 9; 19:7. Ba reads (b) **היריב** and translates “Will God contend with mortal man”? or perhaps **כי יריב**; this fits in with vs 13 very well, “for God is striving with men”, reading **עם** for **מ**.

13. דבריו—Elihu is talking explicitly to Job, hence it would be far more natural to read דברך. Bi, Du, Str etc. read דברי; cf. G μου πᾶν ῥῆμα making כי introduce the direct narration. "Alle meine Worte beantwortet er nicht". However, I take it that כי is a conjunction, and that דבריו is referring to Job as ריבות; hence read דברך (so Bu, Gr, Ba, etc.).

14. בשתים באחת—Eng. Vers. "once . . . twice", V semel . . . secundo, G ἐν γὰρ τῷ ἅπαξ . . . ἐν δὲ τῷ δευτέρῳ, Σ ὅτι ἅπαξ . . . ἐκ δευτέρου. Gr remarks with Del that באחת can never mean "once". To prove his point he quotes Ps 62:12 שתים . . . אחת, but gives no instances of באחת meaning "one way". In Jer 10:8 באחת means "together" = "in one time" rather than "in one way"; cf. Prov 28:18; Nu 10:4, where the meaning is undoubtedly of time rather than method; also cf. בשתים 1 Sa 18:21 (so Dr). The various Greek versions also took it in this way.

יִשׁוּרְנָה root שׁוּר—occurs several times in Job and in the Elihu Speeches 34:29; 35:5, 14, but the idea is impossible here. S reads שׁוּר, V repetit; hence Bu ישנה or ישננה. Gr objects to this because in the sequel God does speak more than once. But Gr's rendering of "in one way" has the same difficulty, in that God does speak, according to Elihu, in more than one way. Ba reads ישנה—"For at one time El speaketh, and at a second it changeth not"; cf. Ps 89:35, Du ישיבנה, Peake אם לא ישורנה. Note, however, Σ ἐκ δευτέρου οὐ ἀκυρώσει αὐτόν = יפרנה—"He will not make it ineffectual". Eliphaz uses this word in 5:12, in which he says that Jahweh maketh the devices of the wicked of no effect.

15. חזיון—S حُوسُون, V in visionen nocturna, G ἡ ἐν μελέτῃ νυκτερινῇ; hence read בחזיון (so Gr, Du).

בנפֿל תדרמה על אנשים—gloss from 4:13 (so Gr, Bi, Du, Be, Bu, Ba). The presence of אנשים in vs 16a also adds to the suspicion of the authenticity of this line.

Dreams as warners, cf. 7:14 וחתתני בחלומות etc.

16. ובמסרם יחתם—root חתם—"to seal up" is very difficult here. Read therefore with G, S יחתם—"dismays

17. מעשה — G ἀπὸ ἀδικίας S من أعماله A من أعماله V ab his quae facit, T מן עובדה בישא. Du, Str follow G and read מעולה. However ἀδικία may be a free rendering, explaining the kind of work; note T עובדה modified by בישא. Read with S, A ממעשהו מ was dropped because of confusion with אדם, and ו because of confusion with וגוה (so Gr, Bu).

יִכְסֶה—cannot be correct. Pride is not to be covered

18. **יחשך** carries on vs 16 with the same force as **לחשך** of vs 17. Du suggests **לחשך** which would give the same meaning.

חִתּוֹ par. to נִפְשׁוֹ—as often in the Elihu speeches.

שָׁמַע—Du and Ba read here and in 36:12 **בְּשִׁמְעָה**. This makes excellent sense, but the scribe would hardly make the same error twice in so short a time. **שָׁמַע**—In Joel 2:8; Neh 4:11, 17, the word is used for a hand missel. S of this verse reads **שָׁמַע** **אֶל־הָאֱלֹהִים** (so in 36:12). In 26:6 **שָׁמַע** is par. to **אֶל־הָאֱלֹהִים**, and is a possibility here. However S invariably translates **שָׁמַע** by **שָׁמַע** and **שָׁמַע** by **שָׁמַע**, G reads **πολέμω**; hence we conclude that a different word from **שָׁמַע** was used, but

one having a similar meaning. Here שֹׁלַח is used as a par. to שָׁחַת, and must be a fig. expression for "destruction" (so Gr, Bu).

19. וְהוֹכַח—waw consec. perf. used to describe a frequentative action (see GK 112e). Gr and Du make a distinct introduction to the verse and follow the G *πάλιν* *ὁ* = גַּם יִכַּח, Ba אוּ הוֹכִיחוּ. However I would prefer to read the verb in the active voice and add the 3rd sing. masc. suff. וְהוֹכַחְנוּ (S, A read active).

מִשְׁכָּבוֹ—read מִשְׁכָּב, וְ—ditto. from וְרִיב; cf. V in lectulo, G *ἐπὶ κοίτης* (so Be); also vs 15.

וְרִיב—Du reads וְרִב (so Str with S) and then changes אֶתֶּן to אֶמְרָא with G *ἐνάρκησεν* "to grow stiff", and translates "Und alle seine Gebeine sind gelahmt". These emendations, however, are more ingenious than necessary. Read וְרִיב par. to בְּמִכְאוֹב.

אֶתֶּן—cf. Am 5:34 נָחַל אֵירָא—a continually flowing stream. Here it is an adj. modifying רִיב. With this idea cf. 30:17 עֲצָמֵי נָקָר מַעֲלֵי וְעֲרָקֵי לֹא יִשְׁכָּבוּן.

20. וְזִהְמָתוֹ—perf. waw consec. with frequentative force. Root זָהַם, only here in OT; cf. A زهم "to stink, be greasy", Aram. זוּהַם, NH "be foul", Pi. "to make foul", so here (חִיתוֹ) "his appetite makes him to loathe"; cf. 5:15 לִנְגוּעַ נַפְשִׁי הֵמָּה כִּדְרוֹי לַחֲמִי.

21. יִכָּל—read וְיִכָּל—clause of result after vs 19.

מִרְאִי—Du מְרִוִי "vor Abmagerung", Bu מִרְאִי—"verliert das Ansehn". S suggests מְמִוִּרָא, but this does not give a good par. to (b). Cf. Is 10:16 בְּמִשְׁמַנִּי רוּזִין; this is also Gr's suggestion, and seems to be the best that can be done with it. Ba מְרַעֵב.

וְשָׁפִי—keth. וְשָׁפִי. Du omits לֹא רָאוּ as a gloss on מִרְאִי and reads וְשָׁפִי. Bu reads וְשָׁפִי and emends לֹא רָאוּ to לֹא נָאוּ. Gr is doubtful about the meaning of the verse and leaves a blank after "bone". Ba makes וְיִכְשֹׁוּ and בְּלֹא רוֹי equal to בְּלֹא רָאוּ. However, if we omit לֹא with V "et ossa, quae tecta fuerant, nudabuntur", we may be able to get some meaning from the verse. שָׁפִי—root שָׁפָה, used only in Ni. part. with הָרָא to mean "a hill devoid of

springs and vegetation", hence "barrenness" or "poverty"; cf. A 𐤔, colloquial 𐤔𐤁 "a sand hill". His bones have no flesh on them, and the edges of them are quite visible. For the number of 𐤀𐤁 see GK 146a.

𐤁𐤁𐤁𐤁—M has been a source of trouble to all translators, owing to the fact that lines have been lost. S 𐤁𐤁𐤁𐤁 G *eis* ἄδη, Bu, Be, Du read 𐤁𐤁𐤁 𐤁𐤁𐤁, Ba 𐤁𐤁𐤁 𐤁𐤁𐤁, but V reads *mortiferis*—a correct translation of 𐤁𐤁𐤁𐤁 "destroyers". This agrees with vs 23 as emended. To lengthen a short line 𐤁𐤁 may be read for 𐤁.

21. M marks a very sudden change, making it impossible to connect this verse with either 22 or 24.

𐤁𐤁𐤁—Bu takes it as a gloss on 𐤁𐤁, and omitting (b) after 𐤁𐤁 reads 𐤁𐤁 𐤁𐤁 𐤁𐤁 𐤁𐤁. G reads quite differently, and from it we may restore the lost line and explain the many difficulties presented by M.

ἐὰν ὦσιν χίλιοι ἄγγελοι θανατηφόροι, εἰς αὐτῶν οὐ μὴ τρώσῃ αὐτόν,
ἐὰν νοήσῃ τῇ καρδίᾳ ἐπιστραφῆναι πρὸς κύριον,
ἀναγγεῖλῃ δὲ ἀνθρώπῳ τὴν ἑαυτοῦ μέμψιν,
τὴν δὲ ἄνοιαν αὐτοῦ δείξῃ.

𐤁𐤁𐤁—𐤁𐤁𐤁 G ἄγγελοι θανατηφόροι—transpose 𐤁 from 𐤁𐤁. 𐤁𐤁—G οὐ μὴ τρώσῃ αὐτόν. 𐤁 has been transferred to 𐤁𐤁. 𐤁 is the remnant of 𐤁 and 𐤁 is evidently the remainder of a word which the G translated *τρώσῃ αὐτόν*, perhaps 𐤁𐤁.

23a. 𐤁𐤁 𐤁𐤁—cf. G ἀναγγεῖλῃ δὲ ἀνθρώπῳ τὴν ἑαυτοῦ μέμψιν. Evidently 𐤁𐤁 was read 𐤁𐤁; cf. Du, Be. 𐤁𐤁, 𐤁 omitted because of confusion with 𐤁. This line, however, has no connection with 23b. G supplies a line omitted by M ἐὰν νοήσῃ τῇ καρδίᾳ ἐπιστραφῆναι πρὸς κύριον—which may be a translation of 𐤁𐤁 𐤁𐤁 𐤁𐤁 or 𐤁𐤁 𐤁𐤁 "If it be in his heart to return unto God, and to tell to man what he has learned."

25. 𐤁𐤁𐤁—After the line, which we have recovered, became lost, the scribes found the line short, and the connection between vss 23 and 24 impossible. They therefore inserted these two prosaic words.

פרעהו—root unknown. Wr, Hfm, Bu, Du read **פרעהו**, Di, Bi **פרהו**; Ba **אפרהו**. **פרע**—S Pa. “to split”, “to cleave”, A **مَدَّ**, “to compare”, hence read root **פרע**—Aram. **פרע**, S **ܦܪܥ**, A **فرع**, Ass. *paru* “to break open”, and so in Hebrew, “to exempt”, “free from”. Read **יפרעהו**, an impf. in the apodosis of a conditional sentence, whose protasis is in the previous verse.

מנצאתי—read **ימצא** par. to **יפרעהו**.

רטפש—cf. vs 25. Du suggests that it is the result of the confusion of the last word of 24 and the first in 25. Possibly the last word of 24 was **נפשו**. This fills out the line and gives us a good parallelism.

25. **רטפש**—transpose **ר**, and read **טרפש**—cf. S **ٲٲٲ** “emaciated”, which is opposite to the meaning desired here. In Ass. *ritpasu*—“broad”, the (t) is **ת** and not **ט**, and is from the root **רפש**; hence the word is probably an error for **יטפש**—root **טפש** “to be fat” “plump”, then metaphorically as in Ps 119:70 “to be stupid”; cf. Ass. *tapasu*; opposite to emaciated—“fresh”.

ישוב—Bi, Du, Be, Ba take it as a jussive, and to contain the speech of the angel. Gr. denies the probability. Cf. 22:23; 2 Kgs 5:14. As I have read the previous verses, it must be taken as an impf. following vss 23 and 24.

26. **וירצהו**—has for its subj. “God”; **יעתר**—has “the sufferer”. **וירצהו** however does not interrupt the sense that **וירא** refers to the sufferer again.

(26a)—cf. Eliphaz’s question to Job 5:1, also 9:14, 8:6. **וירא פניו**—Bu **ויראהו** “and He let Himself be seen”, having God for the subj. But it must be remembered that God’s personal presence was a terrible thing to Elihu, and he could scarcely have implied that. Note 37:19, 20; cf. S **וירא פניו**; hence point **וירא** as Ni., and read **לפניו** “and he appears before Him”. G implies **ויבא**, which gives about the same meaning.

תרועה—Du points out that this is the word used for music in the temple service. Job, therefore, being once more clean, and acceptable to God, comes to the temple, and joins in the temple music. Cf. G *συν ἑξηγορία, Σ ἐν*

ὑμνολογία. Contrast this with Job's experience in 9:3, 16; 21:22.

וַיִּשָׁב—Bu וַיִּשָׁב, Ba וַיִּשָׁב, Du much better וַיִּסְפֹּר or וַיִּבְשֹׁר. This would only presuppose the dropping of the ו and the transposition of ש and ב.

יִשָּׁר—"he looks". But pointing it with Gr, Du and Bu בִּשָּׁר gives an excellent par. to בִּשָּׁר.

The two prepositions are difficult, but in the later period of the language עַל does take on the meaning of אֵל at times; cf. 21:31 פָּנֵיו עַל, also Prov 25:20 רַע לֵב רַע.

27bc. (b) Bu וְלֹא שׁוּה לִי, G καὶ οὐκ ἄξια ἤτασέν με ὦν ἡμαρτον. Hence point as Pi. שׁוּה, and add כַּעֲנוֹי with G (so Gr, Du). שׁוּה is used in this sense in the Hiph. in Lam 2:13. Ba obtains about the same meaning with וְלֹא שָׁלַם פַּעֲלִי לִי.

28. נִפְשִׁי חִיתִּי read keth. (so S).

מַעֲבֵר בְּשַׁח—is peculiar, but possibly Elihuian. Bu reads מַעֲבֵר בְּשַׁח, Ba omits מַעֲבֵר which is an improvement. It was possibly inserted from vs 18. Cf. Eliphaz 5:20 בָּרַעב פֶּדֶךְ מָמוֹת וּבִמְלַחְמָה מִיְדֵי חֶרֶב.

29. Cf. Is 17:6 שְׁנַיִם שְׁלֹשָׁה, "three times" would have been שְׁנַיִם פַּעֲמִים; שְׁלֹשָׁה פַּעֲמִים—is elliptical, "two or three times"; cf. vs 14.

30. לֹא אֹר = לֹא אֹר, elision in Hiph. is more frequent; hence Du reads לֹא אֹר, cf. S لئلا A لئلا, V illuminet luce viventum = לֹא אֹר (so G). Ba לֹא רָאוֹתוֹ—"let him look", I prefer to read with S, A לֹא רָאוֹת (so Gr, Bu).

31. הִקְשֵׁב—only here and in 13:6 in Job. (b) Cf. 13:13.

32. חִפְצָתִי—a new note for Job's critics, and quite in accord with Elihu's true attitude toward Job. Elihu looks upon the afflictions of Job in the light of discipline rather than as punishment.

33. אֵם אֵין (Gr) cf. Gn 30:1. Bu omits as a gloss on vs 31. Vss 31-33 are placed by Du after vs 34:15. He argues that these lines were meant to begin an oration especially meant for Job. And since vss 34:1-15 seem to be addressed

to more than one, these vss should come after vs 15. However, I consider they meant rather to complete an oration, and hence they are in their proper place at the end of chapter 33.

CHAPTER XXXIV, 1-15

AN ORATION ADDRESSED TO THE WISE

- | | |
|--------------------------|--------------------------|
| 1. ויען אליהוא ויאמר. | 1. ויען אליהוא ויאמר. |
| 2. שמעו חכמים מלי | 2. שמעו חכמים מלי |
| 3. פי-און מלים תבחן | 3. פי-און מלים תבחן |
| 4. משפט נבחרה-לנו | 4. משפט נבחרה-לנו |
| 5. פי אמר איוב צדקתי | 5. פי אמר איוב צדקתי |
| 6. על משפטי אפוב | 6. על משפטי אפוב |
| 7. מי גבר יארח כאיוב | 7. מי גבר יארח כאיוב |
| 8. לחברה עם-פעלי און | 8. לחברה עם-פעלי און |
| 9. פי אמר לא יספן-גבר | 9. פי אמר לא יספן-גבר |
| 10. לכן אנשי-לבב שמעו-לי | 10. לכן אנשי-לבב שמעו-לי |
| 11. כפעל אדם ישלם-לו | 11. כפעל אדם ישלם-לו |
| 12. אף-אמנם אל לא ירשיע | 12. אף-אמנם אל לא ירשיע |
| 13. מי-פקד עליו ארצה | 13. מי-פקד עליו ארצה |
| 14. אם ישיב אליו רוחו | 14. אם ישיב אליו רוחו |
| 15. יגוע כל-בשר יחד | 15. יגוע כל-בשר יחד |

2. שמעו—addressed to either the three friends or to wise men in general.

3. לאכל—cf. 12:11 לו אכל, S *لأكله*, V guttur escas gustu dijudicat, A *الطعام*, G *βρωσιν* = לאכל, Bu and Gr read לו אכל. However, the evidence is strong for לאכל, לו introducing the direct object (see GK 117a).

4. **בינינו**—among us, as in Hos 13:15.

נבחרה לנו—cf. Jos 24:15 **בחרו לכם משפט** par. to **מה טוב**.

5. (a) cf. 12:19. (b) cf. 27:2; 12:20; 19:9.

6. **על**—"in spite of" (see BDB, p. 754f).

אכזב—Ba **עלי שפטי יכזב**, Du **אכזב**, and translates "trotz meines Rechtes werde ich getaucht". Bu also uses Ni. but referring to Prov 30:6, translates "trotz meines Rechtes soll ich lügen". Gr follows Ehr and emends **אכאב**; cf. G *ἐψεύσατο*, Aq, Θ *ψεύσμα*; hence the radicals **כזב** were read. G points to a Ni.="I am held to be a liar", i.e. "I am misjudged". The fact that Job was misjudged was what aggravated his wounds.

חצי—my arrows, cf. 6:4 **כי חצי שדי עמדי** where it is used to indicate "pains" or "plagues" as in Ps 38:3; Ez 5:18. Du reads **מחצי**—"my wound", however since **חצי** is used for a similar idea in Job, Elihu may well have used it here in imitation of Job's language (so Gr). **אנוש**—Jer 15:8; 39:12 root **אנש**—Ass. "to be weak", hence "incurable".

7. The line is short. Ba lengthens it by adding **ואולם**, however vs 8 is too long. It is quite possible that **וארח** has dropped from vs 7a, where it read **יֵאֵרַח**. This completes the line, and eliminates the difficulty in 8a.

ישתה—is then a complementary verb in the impf. subordinate to **יֵאֵרַח** (GK 120c). "Who is a man that goes about like Job, drinking up scorning like water"? cf. 19:3; 24:14, also 15:61 **איש שתה כמים עולה**.

8. **לחברה**—V omits "qui graditur cum operantibus iniquitatem", but a word is necessary here as par. to **ללכת**. It is a peculiar form of the infinitive; cf. Lv 5:26 **לאשמה**—"to be guilty", 20:16 **לרבעה**—"to lie down". **לחברה** and **ללכת** follow **ישתה** "he drinks up scorning like water, joining himself toand going with"; cf. 11:11.

22:15 **הארה עולם תשמור אשר דרכו מתי און**.

9. **יסכן**—cf. 15:3; 22:2.

רצה-עם—Ps 50:18; cf Job's statement in 9:24, 22; 21:17; 24:24; 21:1, Σ *σωθησεται* = **ישע**, M better.

10. (a) line is too short, hence Du, Bu, Ba insert **לִבְּךָ חֲכָמִים הָאוֹנִינוּ** after **לִבְּךָ**.

אֲנִשִּׁי לִבְּךָ—the heart was the seat of wisdom, having the same significance as **חֲכָמִים** or **יָדַעִים** in vs 2, or **חֲכָם לִבְּךָ** in vs 9:4. Elihu usually makes **אֹזֶן** par. to **שָׁמַע**; cf. 31:1; 34:2, 16. Hence we might expect **כֹּל דְּבָרִי לִבְּךָ מִלִּי** or **לִקְוֹל מִלִּי** or **הָאוֹנִינָה לִבְּךָ מִלִּי**.

חֲלִילָה לֵאלֹהִים מִרְשָׁע וּלְשָׁדִי מִעוֹל (מִפְּעוֹל עוֹל)

חֲלִילָה—usually takes **מִן** with the inf., here only a matter of punctuation; hence read **מִרְשָׁע**; cf. **μὴ ὁμολογῆσαι**.

מִעוֹל—S **مَعْلَا** = **מִעוֹל** (so Du, Gr), or better with Ba **מִפְּעוֹל עוֹל**, G **παράξει τὸ δίκαιον** presupposes **וּלְשָׁדִי מִעוֹת צָדֶק**.

וּלְשָׁדִי—read **וּלְשָׁדִי**; cf. G **καὶ ἐναντὶ παντοκράτορος**. The close resemblance of this line with vs 12, and the rendering of G seems to indicate that this verse is a gloss on vs 9 with language taken from vs 12; hence omit.

11. **כִּי פִעַל**—cf. S **كَيْفَعَل**, G **καθὰ ποιεῖ**, also the par. in (b) **וּכְאֶרַח**, hence read **כִּפְעַל**.

יִמְצֵאֵנוּ—Hiph. used “to befall” or “to overtake”; cf. Dt 31:17.

12. **אִתָּהּ-אֲמַנָּם**—emphatic.

יִרְשָׁיעַ—Hiph. used in the later stage of the language to mean “to do wickedly”, and quite possible here. Cf. Neh 9:33; Dan 9:5; 12:10. Du, Bu, Be read the Kal. Cf. the vs with 8:3.

13. **פָּקַד עָלָיו**—“entrusted to him”; cf. Nu 4:27.

עָלָיו must also be understood after **שָׁם**.

אֶרְצָה—read **אֶרְצָה** (so Bi, Du, Gr, Str, Ba).

שָׁם—Bu reads **שָׁמַר**. Ba reads **שָׁמוּ עַל**—“Who set him over the whole world”.

14. **לִבְּךָ** was inserted to explain **רוּחוֹ**. G omits **רוּחוֹ** and reads **לִבְּךָ** with **יָשִׁים**.

אֵם יָשִׁיב—S **أَمَّا يَجْعَلُ**, A **أَمَّا يَجْعَلُ**, hence read **יָשִׁיב** as par. to **יֹאסֵף** (so Gr, Bu, Bi, Be, Ba).

אֵלָיו—naturally refers to God. Cf. Ps 104:29, Is 42:5, Ecc 12:7.

15. A continuation of vs 14. Man is dust plus the רוח and the נשמה of the Divine Being; cf. Gn 2:7.

From vs 16 Elihu is speaking more especially to Job. The second person sing. is used both of the verb forms and of the pronouns.

- | | |
|---|--------------------------------|
| 16. ואם בִּינַת שְׁמַעְהָזאת | האזינה לקול מלי. |
| 17. האה שֹׁנֵא מִשְׁפֹּט יִחְבוֹשׁ | ואם צדיק כביר ירשיע. |
| 18. האמר לַמֶּלֶךְ בִּלְעֵל | רשע מאד אל־נדיבים. |
| 19. אֲשֶׁר לֹא־נִשָּׂא פָנָי שָׁרִים | ולא נפר־שוע לפני־דל. |
| 21. בִּי־עֵינָיו עַל־דַּרְכֵי אִישׁ | וכל־צעדיו יראה. |
| 22. אִין־חֶשֶׁךְ וְאִין צִלְמוֹת | להסתר שם פעלי און. |
| 23. כִּי לֹא עַל־אִישׁ מוֹעֵד | להלוך אל־אל במשפט. |
| 24. יִרְעַ פְּבִירִים לֹא־חֶקֶךְ | ויעמד אחרים תחתם. |
| 26. וַיִּדְבְּאוּ תַּחַת־רַשְׁעִי מַעֲבָדֵיהֶם סָפוּ בַּמָּקוֹם מְרָעִים. | |
| 27. עַל־אֲשֶׁר סָרוּ מֵאַחֲרָיו | וכל־דרכיו לא השפילו. |
| 28. לְהַבִּיא עָלָיו צַעֲקַת־דָּל | וצוחת עניים ישמע. |
| 29. וְהוּא יִשְׁקוֹט וּמִי יִרְשִׁיעַ | ויסתר פנים ומי ייסרנו. |
| 30. וְעַל גּוֹי וְעַל־אָדָם יַחַד | ממלך מִיִּקְשִׁי עִם. |
| 31. כִּי אֶל־אֱלֹהִים אָמַר | נשאתי לא אחבל עוד. |
| 33. הַמַּעֲמֵךְ יִשְׁלָם (אֱלֹהִים) | אם־עול פעלתי לא אסית. |
| 33. הַמַּעֲמֵךְ יִשְׁלָם (אֱלֹהִים) | כי מאסת (משפטו). |
| 34. כִּי־אַתָּה תִּבְחַר וְלֹא־אֲנִי | ומה־ידעת דבר. |
| 35. אֲנִשִּׁי־לִבִּי יֹאמְרוּ לִי | וגבר חכם שמע לי. |
| 35. אִיֹּב לֹא־בִרְעַת יִדְבַר | ודבריו לא בהשכיל. |
| 36. אֲבָל יִבְחֹן עַד נֹצַח | על תִּשְׁבֹּת כֹּאנִשִּׁי־און. |
| 37. כִּי בִינֵינוּ יִסְפּוֹק כְּפִיו | וידבה אמריו לאל. |

16. **וְאִם בִּינָה**—impv. with **אִם** has no parallel. S **لَا حِجَابَ**, T **תְּתִבִּין**, V *si habes ergo intellectum*, G *νοῦθετε*, Aq *ἐὶ μὴ συνίετε*; hence read **בִּינָה** (so Gr, Bu). Du and Di read **בִּינָה**—"understanding".

קוֹל מַלְאִים אֲשָׁמַע—cf. M 33:8 **לִקְוֹל מַלְאִי**.

17. **הָאָף**—cf. Am 2:11. It carries the idea of incredulity. **חָבַשׁ**—"to bind" (a turban); cf. Ex 29:9—"to enclose", A **حَس**—"to hem in" or "enclose", Ass. *absanu*—"a yoke". Hence we may obtain the idea of government from either "to bind"—bind up a ruined state, or from "yoke"—to hold the people in subjection.

תִּרְשִׁיעַ—S **تَرشيع**, T **יָחִיב**; hence **יִרְיעַ**—"to do evil", taking **צָדִיק כָּבִיר** as the subj. Ba reads **צָדִיק** as par. to **מִשְׁפָּט**—"Or condemnest thou the justice of the mighty one"?

18. **הָאָמַר**—S **أمر**, G *ὁ λέγων* (so Gr, Ew, Di, Bu, Ba). **ה** indicates a close connection with vs 17.

בְּלִיעַל—**בְּלִי**—"without" **לִיעַל**—"use" (Gesenius).

רָשָׁע—G *ἀσεβέστατε* = **רָשָׁע מְאֹד**. This improves the length of the line. Ba reads **רָשָׁע לְנָדִיב עִם**; cf. Nu 21:18. Another suggestion is: **רָשָׁע** is a displaced gloss on **בְּלִיעַל**. He would then read **הַשּׁוֹפֵךְ בּוֹ עַל**—"Who poureth out contempt upon nobles".

19. **לֹא נָשָׂא פָנָי**—cf. 13:8, 10; 32:21.

נָכַר—only here as Pi. Du proposes **הַכִּיר**.

שׁוֹעַ—Ba reads **עָשִׂיר** as a par. to **דָּל**.

19c, 20. **פִּי מַעֲשֵׂה יָדָיו כָּלָם**. **רָגַע יָמָתוֹ וְחֲצוֹת לַיְלָה**. **יִגְעֲשׁוּ שׁוֹעִים וְיַעֲבְרוּ וְיִסּוּרוּ אֲבִירִים לֹא בִיד**

19c.—is not in G and is likely a pious insertion. Cf. 10:3; 14:15; 31:15.

20. **רָגַע**—standing in the same line with **חֲצוֹת לַיְלָה** is peculiar.

עִם—read **שׁוֹעִים**—**שׁוֹ** dropped out through confusion with **יִגְעֲשׁוּ**. Du reads **מִעַם**.

יִסּוּרוּ—G *ἐρχήσαντο*—**יִסּוּרוּ**. Bu, Gr read **יִסָּר**.

אֲבִירִים—1 MSS **אֲבִירִים**. This is better; cf. verb.

לֹא בִיד—cf. Dn 2:34—"without human hands", i.e. "by Divine power". Ba takes (c) as a possible gloss from Lam 4:6cd. These three lines all seem to be a gloss

explaining the fate of שוע in vs 19b. G seems to have read אביונים for אבירים, this would indicate a gloss on דל vs 19b. Moreover, it interrupts the sense between 19b and 21, which should be read together.

21. Cf. 14:16; 31:4 צעדי יספור .הלא הוא יראה דרכי וכל

22. G omits צלמות, otherwise versions agree. Cf. 26:6.

23. (a) Delitzsch takes שים in a military sense, "to beset" as in 1 Kgs 20:12 השימו ושימו על העיר. This is no par. to (b). Gr, Wr, Bu, Be, Str read יש מועד, Du מועד יש. However, the יש may have been repeated by ditto. from איש, and its omission is metrically an advantage.

להלך אל-אל במשפט — seems unusual. Ba reads אל. However, the use of the prep. אל after הלך is quite common, and although the idea of entering into judgment is unusual with הלך, still it may be original.

24. ירע—Aram. for ירץ, root רעע; cf. Ps 2:9.

כבירים—root כבר "to be much", "many", Ass. *kabaru* "be great", "mighty", A كبر, "be great", كبر "great", "noble". It only occurs in the book of Job.

לא חקר—a circumstantial clause introduced by לא with the idea, "without need of inquiry" (so Bu "ohne Untersuchung").

לפן יפיר מעבדיהם והפך לילה

מעבדיהם—an Aramaism, it only occurs here in Heb. Cf. מעבד Dn 4.

34. Ehr assumes haplography and reads יכרם מעבדיהם.

לילה—acc. of time. (a) seems to be a variant of 21a, (b) of 10a. Du claims the line all a variant of 20 and 21. S seems to read "works" with vs 26. Ba retains the verse and reads הפכם.

Read with Du וידכאו with vs 26 (so S).

26. Gr recognizes the difficulty of (a) without including וידכאו. Be reads ידכאו מתחתם רשעים—"the wicked are crushed from their place". Du reads רשעים for רשעים. Bu and Bi read תחתתחת. Cf. S تَكُنْ اِذَا مَعَالِهِمْ, A تَكُنْ اِذَا مَعَالِهِمْ, S تَكُنْ اِذَا مَعَالِهِمْ; hence read רשעי מעבדיהם or רשעים.

Ba reads יבחת רשעים שאול וסחפם במקום רפויים before vs 25.

ספֿקם—is difficult. It is usually used of clapping hands, and only here of slapping another person. Even with that meaning it makes a poor par. to **דכא**; hence I suppose that **ספֿקם** is the result of ditto. from **במקום**. Read therefore **ספֿן**.

ראים—is another difficulty. S reads **מורא**—"fear". "The place of fear" is as strange as M. The **א** may have been written in error for **ע**. This gives us a much better par. to (a). For **במקום מרעים**—cf. Is 31:2 **בית מ'**, Ps 22:17 **עדת מ'**, Ps 26:5 **קהל מ'**, Ps 64:3 **סוד מ'**.

27. **על-כן אשר-על-כן** and **אשר** may be variants, but **כן** was likely inserted after the other two words became transposed. Therefore read **על-אשר**—"on account of the fact that".

Vs 28 is closely related to this verse. Because of their inattention (vs 27) the action in (vs 28) results. Bu omits. Ba considers it a probable gloss.

28. **אליו עליו**—**על** often took on the meaning of **אל** in later times; an Aramaising tendency (cf. 21:31).

צעקת צעקת—**צעקת**, two words. For the second Du suggests **שועת** or **צוחת**. **ישמע** is used par. to **להביא**

ל root **לל**—"to be wasted"; hence "poor".

29. Both lines are conditionals without the particle.

ישקט—S reads a part. form; read **ישקט**

ירשע—Ehr reads **יושע**—"who can be saved". Ba **ירעשנו**—"who will rouse him".

ישורנו—gives an impossible meaning here, besides it is not a good par. to **ירשע**; the radicals of **יסר** may have been mistaken by the scribe for those of **ישר** (so Bu).

30. Gr considers the line dubious, and does not attempt a translation. Bu considers 29c a gloss on 29ab, and reads vs 30—**ממלך אדם חנה משל ממקשי עם**—"Wenn er zum könig macht eine ruchtlosen Menschen, einen Hurscheraus dem Fallstricken des Volks". Du emends **יחד** to **יער** and treats **אדם חנה** as a gloss on **אדם**, and translates "Doch

über Volk und Menschen wacht er, das nicht herrsche einer von Fallstricken des Volks”.

יהד—may have the meaning “alike” as in 21:26. In that case the line must be considered a gloss on **מי** of vs 29. On the other hand it may be from the root **חדד** “to be sharp”, “keen”—i.e. Jahweh is watchful, or zealous in his guarding the people from unjust rulers. Cf. the usage of this word in Hb 1:8, in speaking of the agility of the horses of the Chaldaeans **וחדו מזאבי ערב**—“they are keener than the wolves of the evening”.

יְקַשִּׁי אֶדָם חֲנָף—Gloss to explain **יְקַשִּׁי**.

ממקשי—perhaps **מעקש**, or **מיקשי**—is nearer to the M. **מן**—partitive.

מן ממלך—**מן** contains the negative idea—“from ruling”.

31. **אל-אל** emphatic, because of its position.

האמר—**ה** inter. with the perf. *G ὁ λεγων*; hence Du **האמר**, S **اَمْر**, V *ego locutus sum*. Read with S **אָלוֹה אָמַר** (so Ba), or **אל האמר** and read **אָמַר**—the inf. const. with the gerundive force, “dicendum est”—“ought one to say unto God”? (GK 114h).

לא אחבל—*G οὐκ ἐνεχυράσω*—“to take a pledge”; hence G evidently thought there was here some reference to the taking of pledges in return for loans. Cf. Job’s last speech 29:31. Or Elihu may be referring to Job’s statement in 13:13, “and let come on me what will”. In this case **חבל** takes on the secondary meaning of “act ruinously” and in the Pu. (cf. 17:1) “be broken”. Hence we may read, “I have borne punishment, I am not yet broken”. Bu reads the Kal of this root and translates “Will mich nicht versundigen”. Du, “Will mich nicht verderbt handeln”. Better consider that Elihu is referring to Job’s oft repeated claim of innocence. I would then take **לא אחבל** as a circumstantial clause, and translate with Gr “without offending”.

בלערי (32) Vs 31 requires another beat to make a normal line, while vs 32 is too long; **בל** is a ditto. from **אחבל**, and from **ערי** we get **עור**. This word has the significance of “yet” here.

use, but he does not accuse Job of being overly wicked; hence this line is quite opposed to the regular tenor of ideas. I would therefore consider it a gloss inserted from Is 30:1. Ba omits (a) and reads **על שדי יספוק כפים**. However, this is scarcely more probable than the M. It is more probable that Elihu is referring to his friends and himself; hence retain **בינינו** and add **כפים** or **כפיו**.

כפיו or **כפים** (so Du, Bu, Gr).

CHAPTER XXXV

1. ויען אליהוא ויאמר.
2. הזאות חשבת למשפט. אמרת צדקתי מאל.
3. פייתאמר מה-יספן-לי. מה-אעיל מחטאתי.
4. אני אשיבך מלים. ואת-שלשת רעיד עמד.
5. הפיט שמים וראה. ושור שחקים גבהו ממך.
6. אם חטאת מה-תפעל-בו. ורבו פשעיד מה-תעשה-לו.
7. אם צדקת מה-יתן-לו. או מה-מידיד יקח.
8. לאיש כמודך רשעך. ולבן-אדם צדקתך.
9. מרוב עשוקים יזעיקו. ישועו מזרוע כבירים.
10. לא-אמרו איה אלוה עשינו. נתן זמרות בלילה.
11. מאלפנו מבחמות ארץ. ומעוף השמים יחבמנו.
12. שם יצעקו ולא יענה. מפני גאון רעים.
13. אך-שוא לא-ישמע אל. ושדי לא ישורנו.
14. אף פייתאמר לא יזיעני. דום לפניו והתחולל לו.
15. ועתה פי-אין פקד אפו. ולא ידע לפשע מאד.
16. ואיוב הבל יפצה-פיהו. בבלידעת מלים יכביר.

1. ויען אליהוא—see vs 32:4 (so Ba).

2. צדקי—"my righteousness before God" (so Du, Bu).

Ba צדק עם אל, S צדק עם אל, T דכית V Justior sum Deo, G δίκαιός. Hence read **צדקתי**.

3. **כי**—follows **הואות** of vs 2—"because".

ך—read **לי** (so Du, Ba). Gr thinks that direct narration does not begin until (b). Cf. (b) with 21:15 **מה נעיל**.

מחטאתי—Ba reads **מחטאים** "more than sinners".

4. **שוב מלים**—for the more usual prose **שוב דבר** cf. Is 14:28; Ps 18:23. This follows the S closely; cf. **الرجوع**, T **אתיבנך מליא**. Ba omits the verse.

את-דעיד—G *Toîs τρισὶν φίλοις σου* (so Ba). **את** is peculiar for Elihu, but nothing can be suggested unless we simply omit. Elihu considered the friends were wrong in claiming that Job must have sinned greatly. His contention is that Job's affliction is rather a course of instruction than a punishment. To Elihu, Job's sole wrong was in speaking rashly against God because of his seemingly unjust afflictions.

5. **שחקים**—most frequent in Elihu's speeches, only occurring otherwise in 38:37. It is used as a par. to **שמים**. Cf. 36:28; 37:21.

6. **תפעל**—is the usual pointing of the word. **תפץ**—pre-supposes a form **תפעול**.

בו—V ei= **בו**, however is stronger. For this use of **ב** see GK 119n.

7. Cf. 22:3, **החפץ לשדי כי תצדק אם בצע פי תתם**. **דרכיד**.

8. V "Homini qui similis tui est, nocebit impietas tua; et filium hominis is adjuvabit justitia tua"; hence EVV.

8-9. Between 8 and 9 there is a serious breach. Du and Be insert vs 16 here. However, that verse seems to follow verse 15 much better than vs 8. We must conclude that a line or lines have been lost. Gr's attempt to explain away the deficiency is unconvincing.

9. **עשוקים**—S **المسكوكين**, T **טלמון**, V calumniatorum. Read **עשוקים** (so Be).

רבים—usually means "many"; cf. V tyrannorum, T **דורבניא**—"princes". Read **כבירים** par. to **עשוקים** (so Be).

10. **אמר**—S **اخذ**, A **يخول**; read **אמרו**; cf. vs 9 (so Bu, Str, Ba). **עשי**—the plu. suff. is very doubtful. (See GK 114k). S **عشينو** = **عش**.

ומדות—a blessing sung about by the Hebrews. Cf. Ps 42:8; 149:5.

11. מלפנו—for מאלפנו; cf. *م* for *ل*, G *διορίζων με* which Klo follows by rendering מלפנו—"who distinguishes from", Σ *διδασκων*.

12. שם—Bu compares with A *sch*, and translates, "da schreit man denn", but this is an unusual force for שם which has a corresponding A *sch*. Ba inserts הם after שם, reads יענו for יענה, and translates, "There they cry unanswered, because of the pride of the wicked".

לענה follows יצעקו and לענה ends the verse, but for metrical reasons it must be retained as it is. For an example of a verb with another subject coming in the centre of a verse cf. 33:26.

13. ישורנה—שוא is masc., hence read a masc. suff. (so Gr). Bu reads שועת שוא, while Du שפת שוא.

14. אף כי—cf. Ez 15:5; Prov 21:27—"how much less".

תשורנו—is suspicious; cf. line above. G *και σωσειμε* = יושיעני. This gives a very good sense, and does away with a jarring repetition.

לפניו ותחולל לו—Po'l, may mean "to wait" as does Hith. or Kal. However, cf. Ps 37:7 whence this passage probably came; therefore read as above.

15. אין פקר—is impossible Hebrew. S *هم*; read אין פקר (so Bu, Be). Ba thinks that אפו may be a gloss, because of the length of the line.

בפש—S *هم*, T *לאפשי*, V *scelus*, G *παράτιτωμά*; hence read בפשע (so Du, Gr, Ba), or with T לפשע; cf. Ps 69:6 ידעת לאולתי.

ידע—Ba reads ירע—"nor hurteth he the evil greatly".

16. יכביר = יכבד—a favored accusation against Job; cf. 8:2; 9:2.

CHAPTER XXXVI

1. ויסף אליהוא ויאמר.
2. פֶּתֶר־לִי זַעִיר וּאֲחֹךְ פִּי־עוֹד לִי לֹא־לוֹה מַלְּיִם.
3. אִשָּׁא דַעִי לְמַרְחָק וּלְפַעֲלֵי אֶתֶן־צָדֵק.
4. פִּי־אֲמַנִם לֹא־שָׁקַד מִלִּי תַמִּים דַּעוֹת עִמָּךְ.
5. הֶן־אֵל לֹא יֵמַאס תַּמִּים הַן־אֵל לֹא יֵמַאס תַּמִּים
6. פֶּבִיר לֹא יַחִיה רָשָׁע.
7. וְלֹא יִגְרַע מִצְדִּיקִים עֵינָיו.
8. מִשְׁפָּט עֲנִיִּים יִתֵּן אִם־מַלְכִּים לְכַסֵּא
9. וַיִּגְדֵּל אֲזַנָּם לְמוֹסֵר וְאִם־אֲסוּרִים בִּזְקִים
10. וַיִּגְדֵּל אֲזַנָּם לְמוֹסֵר וַיִּגְדֵּל אֲזַנָּם לְמוֹסֵר
11. אִם יִשְׁמְעוּ עָלָיו וַיַּעֲבְדוּ וְאִם לֹא יִשְׁמְעוּ וַיַּעֲבְדוּ
12. וְאִם לֹא יִשְׁמְעוּ וַיַּעֲבְדוּ וְאִם לֹא יִשְׁמְעוּ וַיַּעֲבְדוּ
13. וְחִנְפִּי־לִב יִשְׁמוּ וְלֹא יִשְׁוּעוּ וְחִנְפִּי־לִב יִשְׁמוּ וְלֹא יִשְׁוּעוּ
14. תַּמּוֹת בְּנֶעֱד נַפְשָׁם תַּמּוֹת בְּנֶעֱד נַפְשָׁם
15. יַחֲלִץ עֲנִי בַעֲנִיו יַחֲלִץ עֲנִי בַעֲנִיו
16. וְאִם הַסִּירֶךְ מִפִּי צַר וְאִם הַסִּירֶךְ מִפִּי צַר
17. וְשִׁלַּחֲנֶךְ מִלֵּא דִשָּׁן וְשִׁלַּחֲנֶךְ מִלֵּא דִשָּׁן
18. פִּי חֲמָה פִּן־יִסִּיתֶךְ בְּשִׁפְק פִּי חֲמָה פִּן־יִסִּיתֶךְ בְּשִׁפְק
19. הִזְעִירֶךְ יִשְׁעֶךְ לֹא כִצֹּר הִזְעִירֶךְ יִשְׁעֶךְ לֹא כִצֹּר
20. אֶל־תִּשְׁאַף נַחַת הַלִּילָה אֶל־תִּשְׁאַף נַחַת הַלִּילָה
21. הַשְׁמַד אֶל־תִּפֶּן אֶל־אֹן הַשְׁמַד אֶל־תִּפֶּן אֶל־אֹן
22. הֶן־אֵל יִשְׁגִּיב בִּכְחוֹ הֶן־אֵל יִשְׁגִּיב בִּכְחוֹ
23. מִי פֶקֶד עַל דְּרָכּוֹ מִי פֶקֶד עַל דְּרָכּוֹ
24. זָכַר פִּי תִשְׁגִּיא פַעֲלוֹ זָכַר פִּי תִשְׁגִּיא פַעֲלוֹ

25. כֹּל־אָדָם חוּזֵבוֹ אֲנוּשׁ יָבִיט מִרְחוֹק.
 26. הֵן־אֵל שְׁגִיאוֹ וְלֹא נֹדַע מִסֵּפֶר שְׁנוֹי וְלֹא־חֶקֶר.
 27. כִּי יִגְדַע נִטְפִים מִים יִזְק מִטֵּר לְאָדָם.
 28. אֲשֶׁר יוֹלֹ שְׁחָקִים יִדְעֻפוּ עָלָי אָדָם לָרֹב.
 29. וּמִי יִבִּין מִפֶּרֶש־יָרֵב מִי יֹדַע תְּשׁוּאוֹת סִפְתּוֹ.
 30. הֵן־פֶּרֶשׁ עָלָיו אָדָם וּרְאִשֵׁי הָדִים כֶּסֶה.
 31. כִּי־בָם יוֹזֵן עַמִּים יִתֵּן־אֲבֵל לְמַכְבִּיר.
 32. עַל־נַפְסִים נִסָּה־אוֹר וַיִּצּוּ עָלֶיהָ בַּמִּפְנֶה.
 33. יִגִּיד עָלָיו רַעְמוֹ. אִם קָרָא עַל־עוֹלָה.

2. כָּתַר—impv. Pi. with pathah from the influence of ר (see GK 65e). Cf. Ju 20:43, where it occurs with its usual Hebrew meaning. Here an Aramaism, "to await"; cf. אָ, also NH.

זַעִיר—a diminutive form, cf. vulg. Arab. ضعیف.

עוֹד לְאֱלֹהִים—V habeo quod pro Deo, G ἐν ἐμοί ἐστιν λέξις. Insert וְ, omitted because of confusion with לְ in לְאֱלֹהִים. Ba reads לְאֱלִיהוּא.

3. דַּעִי—this word gives an excellent sense here, and is probably right; however, it is interesting to note that עַדִּי may have been read.

לִּמְן הַיּוֹם אֲשֶׁר בָּרָא—לִּמְן—from; cf. Dt 4:32. . . לְמִרְחוֹק.

פַּעֲלִי—unusual word for "my maker".

אֲתֵן צֶדֶק—"attribute"; for the same idea cf. 1:22 גִּתֵּן כְּבוֹד.

4. לֹא שָׁקַר מִלִּי—cf. Job's statement to his friends 13:4. This is perhaps an answer to Job's condemnation of the friends.

דַּעוֹת—an intensive plu. (GK 124e); cf. Prov 28:20 תְּבוֹנוֹת, Is 40:14 אֲמוֹנוֹת.

תַּמִּים—cf. Ps 101:2 "בְּדֶרֶךְ תֵּם"—"in the way of integrity", i.e. "the right way", Prov 11:20 תַּמִּימֵי דֶרֶךְ. The word is mostly used of an "honest man", hence we have

glory, so that they are exalted; (8) or as prisoners in chains, so that they are taken in the cords of affliction.

8. **וְאִם אֲסֻרִים**—Bu **וְאִם אֲסֻרִים**, however, I understand this verse to be closely connected with vs 7. Ba wants a finite verb, and reads **יִאָסְרוּן**.

חֲבָלִים—Ba reads **בְּחֻזִּים**, and refers to Manasseh.

וְיִלְכְּדוּן—read **וְיִלְכְּדוּן**—as a clause of result.

9. **וַיְגַד**—simple waw, to express purpose after vs 8 (so Bu).

10. **וַיִּגַּל . . . וַיֹּאמֶר**—simple waws to express purpose (so Bu).

כִּי יִשׁוּבוּן—object of **וַיֹּאמֶר**. Indirect narration after words of command like **אָמַר** is a late Hebrew idiom; the more classical would be direct narration, as in 1 Ch 21:18; 2 Sa 24:18. For this late usage cf. *A amara an*.

11. Insert **עָלִיו** m.c. (so Ba).

וְשִׁנְיָהֶם בְּטוֹב—a gloss on **יְמֵיהֶם בְּטוֹב**; hence omit, (so Gr, Du, Be, Ba). This vs along with vs 12 contain old prophetic ideas; cf. Is 1:19, 20.

12. **בְּשִׁלַּח יַעֲבֹדוּ**—Gr takes exception to the position of **בְּשִׁלַּח** because **עָבַד** usually takes its object after it. He takes it as a corruption of **בְּקָלָו** which has slipped down from between **יִשְׁמְעוּ** and **וַיַּעֲבֹדוּ**. However, this is unlikely; cf. Is 1:19 where no **קָלָו** appears. Du takes the word here as in 33:18 to be a corruption of **שִׁאוֹל**. The line is too long. The scribe missed the meaning of **יַעֲבֹד** and thought **בְּשִׁלַּח** should be read here as in 33:18. Hence omit, and translate **עָבַד** with the idea of “transgressing”. “If they hear not, they transgress, and expire without knowledge”.

13. **יִשְׁמוּ אֵף**—vs omitted by Bu. Du understands **לִבָּבָם** after **יִשְׁמוּ**. Gr compares **שִׁים** to **שִׁים שִׁים**—“to lay up treasure”; hence here, “he lays up anger”. However, cf. **שִׁים**, perhaps **יִשְׁמוּ**. If **אֵף** is read with (a), (b) is too short; and if with (b), (a) is too short. Cf. **שִׁים** = **וְלֹא יִשְׁעוּ בְּאֵף יֵשׁ**. Hence read **וְלֹא יִשְׁעוּ** after **יִשְׁמוּ** to complete (a), **אֵף** may then be taken as a particle “yea” with (b).

Ba reads **יִסְרֵם** for **אֲסֻרֵם**—refuted by vs 8.

14. Bu omits. תמות—juss., impossible here. Cf. G ἀποθάνει, Σ θανατωθήσεται, S ἁπόκο; read תמות with Gr and Ba.

בקרשים—Gr takes ב as “in the capacity of”, “sharing the lot of”. This gives the same idea as T מרי ונו; hence read ב. Ba בעלמים.

A reads חתם before חיתם.

15. מעניו—Ba reads בעניו.

אונם—cf. V aurem ejus=אונו (so Bu, Du). Ba reads ויצל מלחץ אביון—“And he redeemeth the needy from tyranny”.

16. ואף—Bi, Bu, Be read ואת, Du, Str read ואת for ואף.

הסיתך—usually used of enticing anyone into evil, and not good. Hence read הסירך and the difficulty vanishes. סית written because of influence of vs 18. The subject is the same as that in vs 15, “And also He had turned thee from distress”. It was the practice of God to use evil to instruct men, and Elihu wishes to inform Job, that had he listened to God’s warning, then He, God, had taken away his affliction.

תחתיה—It is difficult to see what the suff. refers to here. It should probably be read תחתך—“under thee”—“thy place”, or better “thy lot”. רחב לא-מוצק תחתך—“broadness unstraitened had been thy lot” makes an excellent par. to (a).

נחת—inserted here from the margin. It originally belonged to vs 20.

17. ודין-רשע מלא—this is too short for a line. The repetition of מלא from the preceding line, and דין from the following line is very suspicious. I, therefore, take it as an interpolation between ושלחך מלא רשן and דין ומשפט. תמוכך. Reading 16a, 16b, 16c, and 17b together, we obtain four parallel lines, all explaining the benefits that would have resulted to Job had he hearkened to God’s warning.

(b) Du omits דין and reads ומשפט תמוכך. However, this leaves the line short. It is better to read דין ומשפט תמוכך—“Judgment and right had supported thee”.

18. **כי חמה**—Bu reads **כי חם** “das es heiss hergeht”. Root **חמה**, cf. A **حسى**, S “to guard”, Aram. **חמא** “to see”, NH “to seek”. Here an Aramaism. Read **חמה-פן**—“be-ware lest”! (so Gr, Str).

בשפק—Bi **בשפק**, Du **משפק**—root **ספק**, “to clap (the hands)” —a mark of disrespect as “snap the finger”; hence “scorning”.

רב כפר—refers to the affliction that Job had undergone; cf. vss 15; 33:19ff.

19. **שוער**—this word may be from **שוע**—“opulent”, “noble”, or **שוע**—“cry for help”. Du reads **שיתך**. Bu **שוער**. Gr translates “riches”, and treats **ערך** as in 28:17, 19, and **שוער** as subj. I would rather consider that the subj. of **יערך** is God. For **שוער** read **ישער**—“Can He prepare thy salvation without trouble”.

לא בצר—can only mean “without affliction”. Ba reads **היערך לישער אוצר**—“Is thy weal to be compared with Gold”?

מאמצי כח—a late form, only here in OT, used of “striving” or “exertion”; cf. **אמיץ כח**—Is 40:26, Job 9:4. Ba translates—“treasures of wealth”.

20. (a) is short, hence insert after **נחת**—**תשאף** which has found its way from the margin into vs 16.

לעלות—**ל** with the inf. cons. to introduce a temporal clause; cf. Gn 24:63; 2 Sa 18:29; Ps 46:6. **בקר** **לפנות**; hence here, “at the time of the going up”.

תחתם—cf. Ex 16:29 **תחתיו**—“in his place”. 1 Sa 14:9 **ועמדנו תחתינו**—“and we will remain where we are”; hence here—“to their places”, i.e. “to their sleeping quarters”.

The verse has caused a great deal of trouble to all exegetes. S, A read vss 19, 20. “He prevails over thee in order that he might free thee, that thou be not in straits from all the forces of strength and from the passions which are in the night, and he will make peoples a substitute for thee, and nations a ransom for thy soul”. T, V and the various Greek versions follow M, but evidently make nothing of it. Du makes an ingenious emendation **אל תשיאך לעלות עם מתחפם** —“Let not folly deceive

thee, to exalt thyself with him that thinketh himself wise". It is more satisfactory to leave the M as it is. Insert **נחת**. The night is the proper time for rest; cf. Is 21:4 "My pleasant night, he has made a terror". Job has repeatedly longed for the night rest; cf. 6:10; 7:13; 14:6, also 7:2 **כעבר ישאף צל**. In this verse night is par. to "when people go up to their place". In vs 19 Elihu has noted that affliction is necessary to a man. In vs 20 he adjures Job not to seek rest and ease, but to endure his afflictions which are meant to improve him.

21. **על-זה**—Gr, Bu, Du, Be, Str read **עולה**. However, Elihu has not claimed that Job was a sinner. Rather **על-זה**—"on this account" refers to (a). The reason for Job's trial was to hinder him from doing iniquity.

בחרת—S **لَحَرْت**; root **ח** "to try", "prove"; cf. Is 48:10. Read Pu. **בחרת**—(for stem, cf. Ecc 9:4). Hence read as an Aramaism.

מעני—cf. S and read **בעני**—"for on this account hast thou been tried with affliction".

נשגיב—T **תקוה**, V excelsus, Ba **נשגיב**.

23. **פקד**—S **فَكَّر**, V poterit scrutari, G **ὁ ἐτάζων**. Hence the word seems to bear the meaning "inquire into", "examine". See Jastrow, "Talmudic Dictionary". This gives a good par. to (b).

עליו read **על**—cf. S, A, G, V. Ba retains (a) and translates "Who hath punished Him for His way"?

24. **שררו**—Pol. of **שיר**—"to sing". Ba takes it from **שור**—"to see", and reads **אשר** as **מאשר**—"beyond what men have seen".

25. **כל אדם**—"mankind", par. to **אנוש**—"mortal man". (1) refers to **פעלו**, vs 24.

26. **שגיא**—an Aramaism; cf. 37:23, used only of God.

נדע—S **نَدَع**. **ולא נדע**—circumstantial clause—"unknownable", par. to **ולא חקר**—"unsearchable".

27. **נטפי מים**—**ם** dropped out through confusion with **מים**. Read **נטפים מים** (so Du, Gr).

זקו—read **זק** or **וּזק** root **זקק**—NH "to bind"; cf. **זקים**—"fetters", also S **زك**, Aram **זיקוקא** and Eth.—cognates for

(wine) skins. Hence, here we have the idea of binding up water for the raincloud, or perhaps of bottling it up.

לְאֶדֶן—Gr and Du מֵאֶדֶן—"from his mist", root אֶד, cf. A לֵל "vapour", Ass. *edu* "flood"; cf. Gn 2:6. Either meaning is possible here. "He bindeth up (bottleth up) the rain for his flood"; i.e. "His downpour of rain", or "for His misty cloud".

28. רַב—"many", better read לָרַב—"abundantly"; cf. Neh 9:25, Zech 14:14, Job 26:3(?).

29. Bu omits. Gr notes the difficulty.

אֶף אֶף—cf. S *af af*, V Si, Du מִי אֶף. Better follow S and read וּמִי.

(b) is more difficult. Be follows G *ισόττητα* and considers תְּשֻׁאוֹת to be a form of שׁוּה. However, the line is short, and this does not help. We may consider תְּשֻׁאוֹת to be from שׁוּא and to mean "a noise" or "an uproar"; cf. Zech 4:7, Jb 39:7, Is 22:2. Ba reads תְּשֻׁאוֹת—"upliftings" or מִשְׁאוֹת—"the risings of the cloud-masses".

סִכְתּוֹ—the dwelling place of God; cf. Ps 18:12.

Begin (b) מִי יֵדַע, as a par. to מִי יֵבִין (a).

30. אֶרֶן—Bu omits. T מִטְרָא, G, *θ ἡδω* a transliteration; hence read אֶרֶן as in vs 28 (so Gr, Du, Str).

שְׂרָשֵׁי הַיָּם—is an extraordinary phrase for this place. Du and Gr suggest רָאשֵׁי הָרִים which gives a good sense. Ba reads הֵן פָּרֵשׁ עַב עָלֵי אוֹר וְשֶׁמֶשׁ בַּעֲנַן כֶּסֶה—"So he spreadeth the cloud masses over the light, and the sun with clouds he covereth".

31. יִדִּין—Clouds of rain are not meant to judge, but to give people food. Read יִזּוֹן as a par. to יִתֵּן אֹכֶל; cf. Jer 5:8, where the Hoph. is found, and מִזּוֹן in Dn 4:9.

לְכֹל בֶּשָׂר = לָרַב—"abundantly". Ba reads לְכֹל בֶּשָׂר—"to all flesh".

32. Gr treats אוֹר as an acc. of means, "with light". Du reads עַל כֵּף יִפְלֹם הָאוֹר. Bu takes אוֹר as the subj. of כֶּסֶה; perhaps read עַל כִּפּוֹ מִכֶּסֶם הָאוֹר. However, if we read אוֹר as a direct acc. we get a good meaning. God keeps his light covered, in his power, until he wishes to use it.

במפניע—read במפנע, cf. 7:20, (so Du, Gr, Bu, Be).
 ויצו עליה—“he lays a charge upon it to go against a mark”.

33. Bu reads for (b) מקנא אה על עולה—“Es gibt Kunde von ihm sein Grollen, schürt’ den Zorn gegen den Frevel”. Gr has a most ingenious rendering—יגיד ועמו עלולה—רעם ויחיה אפו עלולה—but it is much too far from M to be certain. Du follows Bu for (b) but seems to read for (a) רעו יגידהו על רעו—“Es meldet ihn an sein Kriegruf aneiferned den Zorn gegen den Frevel”.

רעו מקנה—“cattle” are certainly out of place here, and a thunderstorm is what is being discussed. Hence transpose מ and read רעמו—“His thunder telleth concerning Him”.

על עולה—Gra has shown that עלעולה may be equal to S עלעולה—S 38:1, or NH עלעול which is a good par. to רעמו; hence read עלעולה—“his whirlwind”. Be looks for a par. of יגיד in קנה, and reads קרא.

עליו—place before קרא, and understand עליו. Ba takes יגיד from the Aram נגד—“to spread, or draw out”, and reads יגיד עליו ירעה מקום אהל עלעולה—“He spreadeth over it a curtain, the place of the tent of the storm”.

CHAPTER XXXVII

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|-------------------------|----------------------|
| 1. אה-לזאת יחדד קרבי | ולבי יתר ממקומו. |
| 2. שמע ברגו קלו | והנה מפיו יצא. |
| 3. תחת-פל-השמים ישרהו | ואורו על פנפות הארץ. |
| 4. אחריו ישאג קולו | ירעם בקול גאוונו. |
| 5. ולא יעצב רעמו | כי ישמע קולו. |
| 6. יראנו אל נפלאות | עשה גדולות ולא נדע. |
| 7. פי לשלג יאמר הוא ארץ | לגשם ומטר עזו. |
| 8. בידו פל-אדם יחתום | לדעת פל-אנוש מעשהו. |
| 9. ותבא חיה במו-ארב | ובמעונתיה תשכן. |
| 10. מן-החדד תבוא סופה | וממזוים (תאתה) קרת. |

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|---------------------------------------|---------------------------------|
| 10. מְנַשְׁמֵת-אֵל יִתֵּן-קָרָח | וּרְחַב מִיָּם בְּמוֹצָק. |
| 11. אֶפְ-בְּרִי יִטְרַח עֵב | יִפְיֵץ עֵנָן אֲדוֹ. |
| 12. הוּא מְסוּכָב מִסָּבִיב | מִתְהַפֵּךְ בְּתַחבּוּלָתוֹ. |
| לִפְעָלוֹ כֹּל-אֲשֶׁר יִצְוֶהוּ | עַל-פְּנֵי-הַבַּיִת אֲרָצוֹ. |
| 13. אִם לִשְׁבֹּט אִם לְעֶרֶץ | אִם לְחַסֵּד יִמְצָאֶהוּ. |
| 14. הַאֲוִינָה וְזֹאת אִיּוֹב | וְהַתְּבוּנָה נִפְלְאוֹת אֵל. |
| 15. הִתְדַּע בְּשׁוֹם-אֱלֹהִים עֲמוּד | וְחוֹפֵעַ אֹרֶךְ עֲנָנוֹ. |
| 18. תִּרְקִיעַ עִמּוֹ לִשְׁחָקִים | חֻזְקִים כִּרְאִי מוֹצָק. |
| 16. הַתְּבִין עַל-מִפְרָשֵׁי-עֵב | מִבִּיֵּא חֲמִים מִדְּרוֹם. |
| 21. וְעֵתָה לֹא רָאוּ אֹרֶךְ | בְּהִיר הוּא בִשְׁחָקִים. |
| 22. רוּחַ עֲבָרָה וְתַטְהֵרֶם | 22. מִצְפּוֹן זֶהָר יֵאָתֶה. |
| 19. הוֹדִיעֵנִי מִה־נֹּאמַר לוֹ | וְלֹא נִעְרַץ מִפְּנֵי-חֶשֶׁךְ. |
| 20. הִיסְפֵּר-לוֹ כִּי אֲדַבֵּר | אִם יֹאמַר-אִישׁ פִּי יִבְלָע. |
| 22. אֱלֹהִים לֹא נִרְאָה חוּדוֹ | 23. שְׂרִי לֹא מִצְאֵנֶהוּ. |
| שְׁגִי־אֶכָּח וּמִשְׁפֹּט | וְרַב-צִדְקָה לֹא יֵעֲנֶה. |
| 24. לָכֵן יִרְאוּהוּ אַנְשִׁים | לוֹ יִרְאוּ כֹל-חַכְמֵי-לֵב. |

1. אֵף — Du הֵלֵא לִבִּי — Du reads לִבְךָ, but not necessary. אֵף — Ba reads בַּפִּלְצוֹת. אֵף — is an emphatic particle used to begin a new thought.

(b) is short. Gr suggests that a word like קָרָבִי has dropped from (a). Hence read לִבִּי with (b).

יִתֵּן — A *natala* "to shiver", or "to tremble"; hence "to move with fear".

2. שָׁמְעוּ — S *معد*, G *ākove*; also cf. sing. הִשְׁמַר of 36:31; hence read שָׁמַע (so Du). Omit שָׁמוּעַ as a variant (so Gr).

3. יִשְׁרָהוּ — root שָׁרָה; cf. Aram. שָׂרָא, S *ܣܪܐ* "to loose", Ass. *surru* — "to open", "disclose", hence here "to let free", or "send out". A Pi. form of the word occurs in Jer 15:11, where it is dubious.

כנפות הארץ—cf. 38:13, Is 11:12, Ez 7:2.

תחת כל השמים cf. Dn 9:12.

4. קול—read קולו—ו omitted because of confusion with ירעם (so Bi, Bu, Be, Du).

ירעם—jussive in form.

יעקבם—must be a denominative of עקב, otherwise unknown. Since Aramaic words are so prevalent in Job, we may consider that he uses one here. T reads יעכבנון; hence read יעכב, a good NH word. As the line stands it is too short, and doubtless a word has dropped. The theme of the vs is “thunderings”, and we conclude that the missing word is similar. Bu, Str and Gr read ברקים as obj. of יעכב. However, I consider that רעמו is more in harmony. Cf. G ανταλλάξει αὐτους = יעברם or יעבר עם; hence I would suppose that the text used by G read יעב רעם, the כ had been dropped from their MS.

כי — Du and Gr read מפין m.c. but unnecessary.

5. ירעם אל בקולו — seems to be a variant of 4a; at least its present form has been influenced by 4a. קולו is a ditto. from vs 4. ירעם was read with קולו. It is better to follow Du and read יראנו. Gr omits the entire phrase, and following vs 5:9 reads... חקר גדולות ולא —this may be right but it seems rather violent.

6. הוא—Gr and Bu read רוח, but cf. V discendat in terram; cf. A هرا, S |kooi “precipice”, with which we may compare הוה —“misfortune”. This should give us a good sense. Another good suggestion is that הוא ארץ should be read האצר —“be stored up”. This has the advantage in that it makes the line shorter.

ושם—read וגשם as a par. to ושלג.

וגשם מטרות—is not in S. Hence omit as a variant.

עזו—par. to הוא; hence read impv. עזו. Du reads תעזו, thus explaining ת in the previous word. Gr, Be, Hfm, Bu read ערפו —“drop down”.

7. ביד—Du, Be read בעד. Gr retains ביד as more expressive. Better בידו and refer it to the storm of vs 6 “by its power”.

התם—Ph, NH, Aram.—“to seal up” or “shut up” as in 24:16. חתמו למו —“they shut themselves up”. Hence, “By the power of the rain He shuts up (keeps in doors) all men”.

לדעת כל אנשי מעשהו —*ἡ δὲ πᾶσι τοῖς ἀνθρώποις*, V ut noverint singuli opera sua, G *ἵνα γὰρ πᾶς ἄνθρωπος τῇ ἐαυτοῦ ἀσθενείᾳ*, Di כל אנשים. Better follow versions and read כל אנוש (so Du, Be, Bu, Ba). Ba transposes מעשה and יד.

8. במארב—Ba reads במוראב.

9. חדר—Bu reads חדר תמן for חדר תבוא. Be inserts תימן; cf. 9:9. חדר means “chamber”; cf. puni חדר—“a grave chamber”, A حدر “the apartments for women”. The author is simply following the old idea that winds, hail, rains, etc. are stored up in their peculiar chambers.

מזרים —“the scatterers” G *ἀκρωτηρίων* for ἀρκτώα, V Arcturo. Hence a Northern constellation, then a name for the North. This makes a poor par. to חדר. The word is probably a corruption of ממוזים—“store houses”; cf. מוי —“a vault for corn” Ps 144:13 (so Gr, Du, Bu).

(b) is short, so Ba inserts תאחה as a par. to תבוא.

10. יתן—cf. T יתיהב, S *عطى*, A *عطى*; hence read יתן.

נשמת אל—a synonym for a “storm” (so Ba).

11. רי—root רוה —“to saturate”; cf. S *يسل*, A *يسل*. It is of the same form as אי, עי, and therefore expresses the idea of “moisture”. S reads *يصبه*, Du ברד, Gr and Ba ברק. Pere Dhorme of the École de Biblique, Jerusalem, makes the interesting suggestion that the word ברי is borrowed from the G *Βορέας* “North Wind”. In that case ברי would be subject to יטריח. However, רי gives a good sense.

יטריח—root טרח—NH “to trouble oneself”, Aram. Aph. —“to load”; also cf. A *طرح* “to throw”. It occurs in OT only here. Be reads אה ברק יטריח עב —“Yea, the cloud casteth forth lightnings”. S reads differently, but עב is considered the subject as ענן in (b); therefore I read יטריח with an intransitive sense. “The thick cloud is laden with moisture”.

ענן אורו—Point with Bu, Gr, Be **ענן**; cf. V Nubes spargunt lumen.

אורו—cf. T **מטריה**; hence read **ארו**, a better par. to **רי**,

עב—originally meant “thickness” and then came to be used of thickening atmosphere, and then “clouds”. **ענן** is the usual word for cloud. Here an atmospheric phenomenon may be described. Elihu has noted the atmosphere thickening (**עב**) as the moisture is collected, and then by a change of temperature the clouds (**ענן**) were formed, which congealed and scattered their rain.

12. (a) is short.

מסכות—an adv. acc. Bu reads **מסביב** and inserts **יתהלך** after it (so Gr). Ley and Du insert the same word after **מתהפך**. Be reads **יסובב** in (a). **יתהלך** may have been omitted because of its similarity to **מתהפך**, or **יסובב** because of its similarity to **מסביב** or **מסכות**. However **מסובב** is a better par. **מתהפך**. Ba reads **מסובב שמים**.

בתחבולתו = **בתחבולתו**.

לפעלם—begins a new verse. Gr takes the suff. **ם** to refer to the flashes of lightning. Bu reads **מכל אשר**. I consider that **פעל** refers to **הוא** of (a).

יצום—read **יצוהו** to agree with **הוא** of vs 11 (so Be, Bu).

ארצה—S, A, G **ארצו**, which read. V reads “voluntas” par. to **תחבולתו**; hence Du reads **כרצנו**. However, cf. Prov 1:31 **תבל ארצו**.

13. **לארצו**—Gr, Du read **ולמארה**; cf T **רויא**. This verse in T is quite illuminating, “Whether a rain of vengeance in the sea and in the desert, whether a violent shower in the trees of the mountains and hills, or a quiet rain of mercy in the fields of fruit and vines, it fully supplied it”. We might at least follow the suggestion of the above, which is a paraphrase of M and read **לרזון** or better **לעריץ** which is nearer the M, and may have become confused with **ארצו** of vs 12.

שבט—occurs also in 9:34, 21:9 with the idea of “a rod of correction”, hence “discipline” (so Prov 10:13, 13:24, 22:8).

מִצְאָהוּ—as in 34:2 Hiph. “to cause to find”, then “to befall”, or “overtake”. Perhaps read **וּצְאָהוּ**.

14. **עִמָּד**—Bu reads with (b); Du with (a); Gr, Ba would omit m.c. A scribe probably transferred it to this line from vs 15.

15. **בְּשׁוּם אֱלֹהֵי עֲלִיהֶם**—cf. G *ὅτι ὁ Θεὸς ἔθετο ἔργα αὐτοῦ*. G evidently read **פַּעֲלֹ** from **אֱלֹהֵי עֲלִיהֶם** (so Du, Gr). Bu omits the line. If G is right **שׁוּם** must take on the meaning “ordaining” or “appointing” his works. Directly above **עֲלִיהֶם** in vs 14 we have **עִמָּד** which is evidently out of place. In vs 15 T reads **נְזִירְתָא**—“orderly arrangement”, **עִמָּד** would be “something stood up” or “placed”; hence as T reads “set in order”. **עֲלִיהֶם** was therefore introduced by the scribe to fill up the blank left by the removal of **עִמָּד** which became **עִמָּד** in vs 14. The writer may have in mind the idea of the pillar of cloud in Ex 13:21 **בַּעֲמֹד עָנָן לְנַחֲתָם** in Ex 13:21 **בַּעֲמֹד אֵשׁ לְהַאֲדִיר לָהֶם**. Cf. this with **אֹדֶר עֲנָנוּ**. This may be a Targumic comment on **מִפְרֵשׁ עֵב** vs 16.

וְהִפַּע—Hiph. inf. cons. of **יָפַע**, par. to **שׁוּם**.

Order of vss 16-24. Du reads 16, 17, 19, 20, 18, 21ac, 22a, 21b, 22b, 23a, 23bc, 24. Bu omits 16, and reads 17, 18, 19, etc. Gr reads M order. I am of the opinion that 16, 17, 21, 22a go together to make up a complete description of a sirocco. Therefore since vs 18 comprises one of the ironical questions of Job, I would remove it from its present position where it interrupts the context, and place it after vs 15. Vss 19 and 20 should follow vs 22a, because they seem to contain a climax to the ironical questions. Then follows vss 23b, 23, 24.

18. **תִּרְקִיעַ**—an interrogative without a particle; cf. Gn 27:24, and 1 Sa 11:12 **שָׂאוֹל יִמְלֹךְ עָלֵינוּ**—“Shall Saul reign over us”? Also cf. colloquial Arabic, which uses no particle. **רָקַע**—is used generally in the Kal “to stamp with the feet”, “crush”, “pound out” Ez 6:11, 2 Sa 22:43.

שְׁחָקִים—root **שָׁחַק**, cf. S **سحف**, A **سحف** “to rub away”, “to wear away”, hence “dust”, “clouds”, then “sky”. It is used as a par. to **שָׁמַיִם** in Dt 33:26, Is 45:8, Jb 35:5, 38:37. The fact that **רָקַע**—“to pound out” (cf. **רָקַע** Gn 1:6) is

used with it would indicate that the sky was meant rather than clouds. It is also worthy of note that S translates it by **זֶמֶד**; hence a strong firmament, rather than "feathery clouds".

16. **הִתְרַע אֵל**—is an unusual combination. Gr takes **ע** as a ditto. from **הִתְרַע**, and **ל** introducing its object. Bu omits the line. The fact that the same word begins vs 15 makes it appear suspicious. G reads a different word. In vs 15 it reads *οἶδα* = **יָדַע**, and in vs 16b *ἐπισταμαι*. In vss 14:21; 38:29 h Gas used *ἐπισταμαι* to translate **בִּין**. Also cf. 36:29. **בִּין** can be followed by **עָל**; cf. Dn 11:39, 27.

מַפְלְשִׁי—only here. Gr retains it as more picturesque. It has a cognate in **פָּלַם**, but the word is doubtful. Cf. 36:29 where we have nearly the same phrase as above reconstructed. **ל** has entered under the influence of **מַפְלְאוֹת**.

עָב—In Ex 19:19 we find the phrase **עָב הָעֲנָן**—"dark clouds" from root **עוּב**—"to be thick", then "dark". A **عَاب** means "to set" of the sun; from the idea of absence, hence "invisibility", "darkness". Parallel to the stem **عَاب** is **عَام** whence **عِيم**—"a cloud", from the idea of "thickness", for the word also means "the thickness of a tree". The original idea was probably "thickness", then "opaqueness"—"darkness". Hence we have here not so much the idea of scattering of clouds, but rather of a general thickening of the atmosphere, spreading over the whole sky, giving the sky a dull, heavy appearance.

נַפְלְאוֹת—may possibly have been meant for **נַפְלָאוֹת**, but **מ** and **נ** are seldom confused by scribes. This correction, favored by some, is hardly probable. It is however likely that the present text is due to a confusion of the word to be read here with **נַפְלָאוֹת** in vs 14. We require some word meaning "to bring". Du reads **מַפִּיל תְּהוֹם מֵרָעָם**—"that pours down a deluge of thunder". I would suggest **מִבְּיֵא**. Its present form may be explained as follows: **ב** and **פ** could have become confused quite easily. Then since the word has become meaningless, the next scribe attempted to rectify it by changing **י** to **ל**, or perhaps by inserting **ל**

between the פ and י. This gave the idea of "doing wonderfully". Finally the י dropped out. The ת was inserted later by ditto. from the following word.

תמים דעים—is very peculiar, and if our preceding suggestions are tenable, quite out of place. Du's תהום מרעם is a desperate attempt to make the best of a difficult phrase. The expression "perfect in knowledge" is not an ordinary appellation for God among the Hebrews and was doubtlessly influenced by תמים דעות in vs 36:4, to which Ba emends it. We should note, however, that vs 17 which describes the effect of a hot wind begins with אשר which connects it closely with the preceding verse. The similarity between תמים and חמים is striking, and leads me to conclude that חמים was read here originally. דעים is written directly above מדרום, and seems to be a vertical ditto. of it. In Old Hebrew ר and ע could have been confused quite easily. And the מ omitted by haplography because of the מ in חמים. This gives us חמים מדרום, a very logical phrase.

17. אשר בגדיך חמים השיק ארת מדרום

אשר בגדיך—Gr connects the pro. suff. with אשר, "Thou whose garment". Du treats it as a conj.—"what time thy garments".

בהשקט—"to show quietness". This is possible, but it is not a good par. to (a). Better read השיק from the root שלק (Is 44:15). "When the land was hot from the South". The fact that the verse begins with a relative, and that it explains the preceding verse, coupled with the fact that it is very commonplace, leads me to conclude that the entire verse is an explanatory gloss on vs 16.

דרום—root unknown, S דרומ, G Δαρωμας, a name for South Palestine, and became known in Hebrew as a general name for the South. It occurs in Ez and Ecc.

21. ראו—Bu reads the verse directly after 20 emending to ראנו.

בהיר—Du reads 21b, "hell leuchtet er an Himmel". Cf. S היר root בהר—"to gleam", "glisten". A case of antiphrasis like nekar—"stranger", and makkir—"acquaintance".

בהר occurs only here, but a cognate form is found in Lev 13:2 where it means a "white spot"—hence we have a progression **בהר**—"to glisten", **בהרת**—"a spot", **בהיר**—**כה**—"darkened".

שחקים—as in vs 18 "sky" (so Gr, Bu).

22. **זהב**—Delitzsch points out that the source of gold for the ancients was in the North, and refers to Herodotus and Pliny, to prove his point. He also argues that the North was the source of gold for the ancient Semites in his "Wo LAG DAS PARADIES", and refers to iiR, 11a. But gold is absolutely foreign to the context. It is more probable that **זהר** originally stood here, and that owing to the misplacing of the line, difficulty of exegesis arose, and the word was corrupted to **זהב**. The scribe evidently thought of the North as the proverbial place of gold.

19. **הודיענו**—S **أخبرنا**, A **أخبرنا**, G **διδαξόν με**; hence read **הודיעני** (so Gr, Du, Be).

לא נערך—Gr understands **מלין** (32:14). Du reads it with **ל**. **מפני חשך** certainly means "death" a par. to **יבלע**; hence read **לא נערך**—**ו** was dropped because of confusion with **ל**. This gives an excellent sense and can be used before **מפני**. Cf. Dt 7:21, 20:3, 31:6.

20. **אמר**—S **أمر**; read **יאמר** par. to **אדבר**.

בלע—"to swallow up"; a figurative expression for "annihilation". Du reads **היסוך** for **היספר**, and gives **בלע** the meaning of **בלע**.

22b, 23. **על אלה נורא הוד**—Gr and Bu read **נורא הוד**. Read **לא** for **על**, and transpose after **אלה**, and read **הודו** for **הוד**.

רב—better to read **רב**.

Gr reads **לא יענה** for **לא יעות**. Bu **שגיא כח ורב**. **צדיק צדקה משפט לא יענה**. Du reads the same but omits **צדיק**.

24. **לא יראה**—read **לא יראו**; cf. T **לא ירחל**, S **لا يراه**, G **φοβηθήσονται δὲ αὐτόν**. This makes a good par. to (a), and makes an excellent place for Jahweh to begin His speech.

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